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PRAKASH BHAGAVAN GOPINATH



October-December
2006

The Saint of All Times

Jagat Guru Bhagavaan Gopinath Ji Charitable, Cultural and Research Foundation (Regd.),
New Delhi

Dr. Premi Romani

Thanks and Congratulations

Dr. Premi Romani has translated in Urdu, T N Dhar Kundan's biography of Bhagavaan Gopinath Ji as "**Bhagavaan Gopinath—Aqaaid Va Afqar**". In publishing this, Bhagavaan Gopinath Ji Charitable Cultural and Research Foundation, New Delhi is grateful to Dr. Romani for this labour of love and dedication.

Translation *per se* is expression in another artistic medium without undermining the original and without transcending or exceeding its brief. The job is challenging in its own way. Dr. Romani has met this challenge successfully.

Going through the translated text is a treat. The choice of diction and imagery are quite appropriate. The inherent sweet resonance of Urdu language comes out alive in the text. Thanks and congratulations to Dr. Romani.

Dr. B.L. Pandit
Editor

Website of the Foundation

The Jagat Guru Bhagavaan Gopinath Ji Charitable Cultural and Research Foundation, New Delhi has now got its own website:

www.jagatgurufoundation.com

For this, the Foundation expresses its sincere thanks to Richard T Raja, for launching this website and maintaining it for the benefit of all the national and international devotees of Bhagavaan Ji. May Bhagavaan Ji shower His blessings on Mr. Richard T Raja.

- Editor

Prakash Bhagavaan Gopinath

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Conquering the Mind

— Dr B.L. Pandit

Sadiyoon Ganga Jal Mein Rehkar Mun Se Geela Hua Na Pathar

Once, during the heyday of radio broadcasting, these lines were broadcast as part of a poetry recitation programme in the Urdu service of All India Radio. In a literal sense the meaning is that a stone can never get wet even when it remains immersed in the holy waters of Ganga for centuries. The reason : since it is a stone, a hard substance, the interior of the stone is unaffected by the exterior developments, no matter how lofty and soul elevating these developments happen to be. The implication is that it is not enough to perform rituals like bathing in the Ganga. Subjugating the mind is what is required and till our mind remains untamed, performing rituals in a mechanical way would bear no fruit.

The opening sentence of Buddha's **Dhammapada** is "Our life is shaped by our mind. We become what we think". The psychologists describe the mind as the most powerful among "indriyas", in fact it is said to be the controlling unit of other "indriyas". In his book, **Flow-The Psychology of Happiness**, the famous philosopher-psychologist Mihaly Csikszentmihalyi says "What makes any experience genuinely satisfying is a state of mind in which attention is totally concentrated. In this state the "self feels free and unself-conscious". Artists, musicians and writers, while at work rein in their mind and feel so absorbed in their work that time seems to cease to exist for them. Many of us feel that our life has been wasted. But the joy one gets from living, says this philosopher-psychologist, would ultimately depend on how mind "filters and interprets the every day experiences". Confronted with a setback, if the mind interprets it as just an initial handicap—one forges ahead unhindered with renewed vigour after just factoring in the handicap. But if the mind interprets it as failure and a certificate of one's incompetence—it may signal the end of the road for the person concerned.

Why not allow the mind a free run and let it pursue its own goals? In theory it is possible for people to be guided by the wayward impulses of the mind and learn appropriate lessons after time consuming and heart breaking experiences—costly in terms of wastage of both time and effort. It is necessary to control the mind to save oneself from aimless drift and from rootless joys while pursuing things which give us momentary pleasure and even tempt us to cross the parameters of social conduct. If the mind blinks, it leads one into the quagmire of what is called "weakness of mind". Often when one fails to apply one's mind with full concentration, one puts in just a sub-optimal level of effort and one would never reach the designated goal. This makes a heaven versus hell kind of difference between achieving glory or falling into ignominy. A Hindi poet describes it aptly—

Mun Ke Haare Haar Hai, Mun Ke Jeete Jeet

Jo Mun Ko Vush Mein Kare, Sub Jag Uska Meet

But how difficult it is to control the wind like wayward and powerful mind is best described in the words of Arjuna when he says to Lord Krishna in Bhagavat Geeta (Chapter 6)—

Chanchalam Hi Manah Krishna, Pramathi Balavath Dridam

Tasyaaham Nigraham Manye, Vaayuriva Sudushkaram

To this Lord Krishna replies—

Asamshayam Mahabaho Muno Durnigraham Chalam

Abhyasen Tu Kaunteya Vairagyen Cha Grihete

No doubt the mind is wayward in nature and difficult to control. But by continuous efforts in the direction of one's goal and by renunciation (of fruits of one's actions) it is possible to rein in the mind.

Gopinath Ji as Promoter of Interfaith Harmony

– LT Col R K Langar

Bhagavan Gopinathji who lived in twentieth century has emerged as a great shaivite saint of Kashmir. Among the galaxy of Kashmiri sages, he shines like a big luminous star. Gopinathji's popularity is increasing with the passage of time as more and more people are becoming his devotees not only in India but also from other parts of the world. Even Government of India recognised his sainthood and issued a commemorative stamp on Gopinathji's birth centenary in 1998. Those who worship him are of firm conviction that they would never return empty handed after they have asked him for anything during prayers. His devotees prefix Bhagavan with his name. Some of his devotees consider Gopinathji in the lineage of Rama, Krishna and Buddha. One of his foreign devotees states that Gopinathji exercised spiritual powers unequalled since the time of Jesus Christ. This is disclosed in the biographies written on him by some of his close devotees.

One aspect of Bhagavan Gopinathji which deserves to be magnified and highlighted is his firm belief in unity of religions. He had a universal outlook on religion and promoted interfaith harmony. He believed in one God whom he called Brahman. He said that one should think of Brahman or ultimate Reality as a tree whose branches represent different religions of the world. And if we sit on any branch of the tree we can attain Brahman as all branches proceed from the same tree. This statement paves the way for building mutual respect and harmony among different religions. The question arises if there is one God, then why there are so many religions in the world. When there is one God there should have been just one religion. To have one religion for the whole world is not in the Divine plan. Religions are born in all parts of the world from time to time. Though all religions teach same morality at the core, they highlight one particular value which was

most needed in the society at the time of birth of that religion. Non-violence of Jainism, compassion of Buddhism and brotherhood of Islam are such examples. Religions also teach that there is one God which is called by different names in different religions. Vedas proclaim that which exists is only one, the sages speak of it variously. Koran says that all creatures are members of one family of God. we are all God's children says Sikhism. Bible says that God hath made of one blood all nations that dwell upon face of earth. Lord Krishna says in the Gita that whatever form people worship Me, I make their faith steadfast in that form alone. It underscores that people are worshipping one God through different names with faith which is strengthened by one supreme.

Other highly elevated souls like Bhagavan Gopinathji also realize that there is only one supreme without a second which is addressed differently in different religions. Shri Ramakrishna gives an example where people come to a pond to fill up their pitchers with water. He says water is called differently by different people, some call it JAL, some call it PANI and some water. What every one is taking out from the pond is only one commodity which does not change its nature or property when called by different names. This is exactly that Gopinathji conveys when he calls Brahman as tree and its various branches as various religions. Sit on any branch and you can attain one Brahman. This is the Truth which is the basis of all religions. Even though Gopinathji believed in one God he did not hesitate to worship Narayana, Shiva, Surya, Shakti and Ganesh to establish that all are his manifestations.

With his firm belief in one God and world as one family, Gopinathji proclaimed that service to humanity is the main purpose of human life. He emphasised that man should be ever

willing to remove the miseries of fellow beings as they are no different than him. Those who are in distress must be helped as greatness of man lies when he helps his fellow beings irrespective of their caste, creed, race, nationality and sex. Only by helping others one can discard selfishness from within and become selfless which is a supreme quality for self evolution. Gopinathji says that he is a Karma Yogi who guides others with his own conduct. To those who studied scriptures his advise was that one should live the teachings of scriptures otherwise their study alone would be of no use. Gopinathji emphasised that all human beings are equal in the eyes of God and God realization is available to all to whatever religion they belong. Man can attain Godhood irrespective of his status and station in life. He also held the view that man does not have to go anywhere to obtain spiritual enlightenment. It can be obtained wherever one is depending upon the intensity and sincerity of one's sadhna. Man must first become morally sound before entering spiritual life. Only a spiritual person can grasp unity of religions. Gopinathji called him an ideal person who was Truthful, pure and straightforward. As Truth is the basis of all religions, only a truthful person can perceive interfaith harmony, only a truthful person can think, speak and act harmoniously.

A truthful person shall be straightforward in his conduct and would develop a pure and pious mind.

To understand interfaith harmony we cannot remain within the set of rituals of our own religion. We have to imbibe the teachings of our religion into our inner being so that we feel an inner urge to transform ourselves. Such transformation will not only make us spiritual and would enable us to see at other religions favourably, we have to awaken ourselves to our inner being through inner transformation and then the world would appear to us as one family.

A pious and realized soul belongs to the entire mankind. His personality cannot be confined to one particular place or time. This can be said about Bhagavan Gopinathji who spent his entire life in Kashmir but has his followers spread in India and even outside India. The greatness of Gopinathji lies when his message is heard at distant places without his being physically present there.

Gopinathji's message for interfaith unity is extremely relevant in the present times where people remain confined within the parameters of their own religion. Only when people rise above their own religion, they would realize that all religions are as good as their own and all religions belong to one spiritual garden.

Urdu book on Guru Gopi Nath released (The Kashmir Times, Jammu)

JAMMU, Sept 10: In a literary function, the first ever book in Urdu on the life and teachings of Jagat Guru Bhagvaan Gopi Nath entitled "Bhagvaan Gopi Nath – Akaid – O-Afkar" was released by Justice B L Bhat as Kashmiri Pandit Sabha here today.

The book is written by well known writer Dr. Premi Romani. On the occasion, two papers were presented by P N Koul Sayil Kashmiri and Jagan Nath Sagar, in which the book was described as one that throws light on messages and teachings of Jagat Guru Bhagvaan for the entire community, brotherhood tolerance and mutual respect and for upliftment of souls and enlightenment of minds.

Speaking on the occasion, Zarabi president of the foundation threw light on the working of Bhagvaan Gopi Nath Charitable, Cultural and Research Foundation (BGNCCRF) New Delhi and highlighted the achievements of the Foundation.

Expressing his views on the composition, Dr. Romani said that writing of a book on the message of Bhagvaan was not easy for him because of various shades and dimensions of Bhagvaan's personality and message.

Mission, Messages & Miracles

— T.N. Dhar 'Kundan'

Lately I have had the privilege of reading some writings about a good number of saints and holy men including Sai Baba of Shirdi, Satya Sai Baba, Swami Vivekananda, Raman Maharshi, Swami Laxman Joo and Bab Bhagavaan. This study has prompted me to write this small article to share my views with you and I request you kindly to feel free to differ with my views. I have observed that people tend to give a lot of importance to the miracles performed by these holy men from time to time. Their mission and messages are relegated to a lower position. I have been mulling over it to come to a conclusion whether their miracles are more important for us than their messages. I have earlier also confessed that I was not one of those fortunate people who have met and seen Bab in his physical form but I was blessed by him long after he had left his mortal frame, when he inspired me through his devotees to write his biography. I have also added a chapter in that biography narrating certain miracles that he is reported to have performed. These miracles may have been an act of ministration by him with a view to alleviating the sufferings of those dear to him or those in distress. These may have been sometimes at the request of someone close to him or someone begging of him to help him out. He may also have performed these sometimes on his own out of compassion for his dear devotees. One thing is, however, clear that he never performed these miracles in order to exhibit his spiritual powers or heights.

Holy men do perform some miracles on some occasions. Such sages and saints do not need to make a show of their spiritual levels nor do they need any certificate from anyone. That is why when some outsider wanted to know Bhagavaan Ji's spiritual position from his disciple he himself intervened to quote this shloka from the Gita:

*"Na tad-bhasate suryah na shashanko
napavakah,*

*Yad-gatva na nivartante tad-dhama
paramam mama -*

My supreme abode is such that no Sun

illuminates there,

Nor the Moon, nor even fire. No body returns on reaching that abode'.

Thus it is clear in my view that the miracles are of secondary importance only and should be quoted in our writings about the holy persons only when the situation so demands. At all other times we should give more prominence to their mission and messages.

Every -holy person during his lifetime has a twin mission of spiritual attainment for himself and spiritual uplift of those who seek guidance from him. Of course there are exceptions. Some of these sages take birth only for re-establishment of righteousness, '*Dharma-sansthapanarthaya*'. They have already reached the pinnacle of spirituality where their consciousness is one with the universal consciousness and they have descended for the benefit of the humanity at large. I am neither competent nor would I venture to categorize Bab Bhagavaan on this score. Suffice it to say that he had a mission to show us the correct path to attain the truth. He used to say that for this we need two things, our own effort and the Divine grace. My own view is that if we start our journey in right direction and begin putting in our effort, the Divine grace will follow. What is essential is our sincerity and perseverance. After all, as the Chinese saying goes, for any journey we have to take the first step.

He had prescribed two major duties for each one of us, who takes his name and desires to live a pious life. These two duties are '*Seva*' and '*Sadhana*' or service and spiritual seeking. While the service relates to our social life and our life as worthy citizens, the spiritual seeking is strictly our private matter. Blessed are those who have been shown the path to the Supreme Truth by Bab Bhagavaan ji himself and blessed are those who come into contact with these blessed souls and get some clues for a similar exercise. Let us all live a pious and pure life seeking all the time self-realization and this will be the greatest show of love and reverence to

this saint extra-ordinary. Those who have love and regard for other saints and sages should similarly follow the paths prescribed by their respective mentors to attain self-realization. As regards service of the humanity, this can be undertaken both individually and collectively. If service is done collectively in the name of Bhagavaan Ji, it will not only be a great service to our beloved Bab but it will carry with it his blessings and all our actions in this field will meet with maximum success. In other words this will be carrying forward his mission and translating into action his message.

We all know from our personal knowledge and from the information given by those who had close contact with him that Bhagavaan Ji was a saint of few words. He did not communicate too much directly with people. Even then some noble persons have kept note of some golden words that have come from his mouth. They were fortunate to remain at his lotus feet for hours on end and doubly fortunate to hear him prescribe certain duties and qualities for us and give us guidance that will stand us in good stead all through our life. His message is that we must be truthful, forthright and pure in thought, word and deed. This is a challenging task and here again we have to put in our effort and seek the Divine

grace. In these days of real Kaliyuga it is very difficult to lead a pious and truthful life, but it is not impossible. Some writer has made a very meaningful statement about the contemporary world. He says, 'in Kaliyuga men turn from the total to the fragmentary, from the profound to the superficial and from the spiritual to the material - at an ever-increasing pace until mankind reaches the final cataclysmic end'. Yet saints like Bhagavaan Ji give us hope and save us from this cataclysmic end by showing us the way to the Eternal Truth.

Another important message that he had for the trouble-torn world was that we should break the barriers of cast, creed and religion and the institutions engaged in the task of the uplift of the mankind should unite, pool their resources and cooperate with each other to carry out their activities. He desired that these institutions, to whatever religion they may owe allegiance to, should coordinate their activities and create an atmosphere of brotherhood, peace and harmony. As writers who are inspired by Bhagavaan Ji and other saints, it is our duty to highlight their messages in our writings so that their mission of universal peace and spiritual uplift is given a fillip. Miracles can be included but only as punctuations and not as the main text.

Book on the teachings of Bhagavaan Gopi Nath released

EARLYTIMESREPORTER (Jammu)

JAMMU, Sept 10 : The first ever book in Urdu on the life and teachings of Bhagavaan Gopi Nath Ji was released today at a literary meet organized by Jagat Guru Bhagavaan Gopi Nath Ji Charitable Cultural and Research Foundation, New Delhi at Kashmiri Pandit Sabha Ambphalla here today.

The book entitled 'Bhagavaan Gopi Nath - Akaid-o-Afkar' in Urdu written by well known writer Dr Premi Romani was released by Justice B L Bhat who presided over the function. M.K. Zaarabi, Dr Premi Romani, B L Pandit and Pran Nath Koul shared the podium.

On the occasion two papers were presented by P N Koul Sayil Kashmiri and Jagan Nath Sagar in which the book has been described as a master piece highlighting the teachings of the saint for the entire humanity, brotherhood, tolerance and mutual respect and for the upliftment and enlightenment of minds which are relevant in the modern times. The book provides wonderful opportunity to Urdu readers to understand and propagate the message and teachings of Bhagavaan Gopi Nathji.

Col Zarabi threw light on the working of the charitable, cultural and Research Foundation and said that the Foundation has published many books on different aspects and teachings of Bhagavaan Gopi Nath Ji both in Hindi and English adding that it was a great desire of the Foundation to publish a book in Urdu language highlighting the universal message of the saint and appreciated the efforts of the author in writing such a good book.

The author of the book was presented a memento on behalf of the Foundation.

A Tribute to Bhagavaan Gopinath Ji

(in- free Verse)

– C.L. Kaul 'Shakhti'

The more one surrenders to Him:
Bhagavaan Gopinath;
The more enlightened-
One finds one's path;
The more ending one finds-
One's materialistic moth;
His devotees go on increasing-
Large in numbers day by day;
Their problems go on decreasing-
Day by day;
His followers get swelling-
Talk of the Saint day by day;
Poets, writers, scribes and also Authors,
Scholars, bhaktas Naming - HIM
Saint of All Times - Go on writing
About HIM - Brevity His Beauty Narrating
His miracles on Kargil War
Describing HIM Saint Extra-ordinary
Compiling HIS Namavali of
one hundred eight Shalokas Composing bi-lingual
Bab Chalisa in praise of Him
Editors Editing Eternal Prakash

Bhagavaan Gopinath is a –
Universal Teacher,
Spirituality Pracher,
Devotee's Preceptor,
And above all – Everbody's Mentor
His is a – Tale of dedication,
Life of devotion,
Profile of unbounded imagination,
Rejecting materialism
Paving the way for spirituality and
True globalisation
Mother Shrimati Haramal and Father Shri
Narayan Joo Bhan to them
Jagad Guru was born Gopinath
Incarnation of Bhagavaan
To some He is *DEITY*
Some take Him as Lord
Some call Him Mahatma
Some see Him Saint but
To all He is a Divine spirit
May everlasting evergreen be Bhagavaanji's
Image!

Romani's Urdu Book on Gopinath Ji released

ANN (KASHMIR IMAGES) JAMMU, Sept 10

A literary function was today organised by Jagat Guru Bhagavaan Gopi Nath Charitable Cultural and Research Foundation New Delhi, which was organised at Kashmiri Pandit Sabha Amphalla Jammu in connection with the release of the first ever book in Urdu on the life and teachings of Jagat Guru Bhagavaan Gopi Nath Ji entitled "Bhagwan Gopi Nath-Akaid-o-Afkar" which is written by a well known writer Dr. Premi Romani, the book was released by Justice B.L. Bhat. On this occasion two papers were presented by PN Koul Sayil Kashmiri and Jagan Nath Sagar who described the book as the best piece throwing light on the message and teaching of Jagat Guru Bhagawan Gopi Nath Ji known to entire humanity for spreading brotherhood, tolerance and mutual respect and upliftment of souls.

Speaking on the occasion Col Zarabi President threw light on the working of Bhagavaan Gopi Nath Ji charitable cultural and research foundation New Delhi. He remarked that Foundation has published many books on different aspects and teachings of Bhagavaan Gopi Nath Ji in English and Hindi, but it was a great desire of the foundation to publish a book in Urdu language highlighting the universal message of Bhagwan Ji. He appreciated the efforts of the author in producing such a good book. The author of the Book Premi Romani remarked that writing of a book on message of Bhagavaan Ji was not easy for him because of various shades and dimensions of Bhagwan Ji's personality and message. He further said that he had to work with dedication and zeal to complete the book. He also remarked that this book was a humble effort on his part to present before Urdu readers some shades of personality and message of Bhagavaan Gopi Nath Ji.

Among others who were present on the occasion include Col MK Zarabi, Dr B.L. Pandit and Sh. Pran Nath Koul.

The Shape of Things**

– Professor Saligram Bhatt*

Introduction

This paper briefly surveys the shape of things that affect us as human beings such as our culture and heritage. It also refers to the shape of things for the world order that we live in presently. It draws inspiration from the harmonious cultural, social and scientific heritage of humankind that shapes lives of over six billion people.

Why Kashmiri Heritage?

I ask myself why we today take a look on the Kashmiri culture and heritage. What benefit do we derive from such a survey and analysis? Firstly, I agree with Professor Amartya Sen, the Noble laureate in welfare economics, who in his very perceptive book The Argumentative Indian¹ says that the greatest contribution of India to present world order is the composite cultural heritage, and pluralism. Kashmir has always stood for a composite culture and for harmony of all spiritualism that mankind has produced.

Second, India has a variety of cultures of various States and geographical regions. This diversity is contained in the overall unity of our way of life. Kashmir has stood against all forms of fundamentalism in history. It has a variety of its own culture, called Kashmiriat. The world will be poorer if we do not recognize the beauty and harmony of different cultures. All the noble values of Indian way of life of love, human brotherhood,

compassion, are contained in Kashmiriat. A leading poet of Kashmir of recent times, Ghulam Ahmad Mehjoor (died 9 April 1952) was attracted by the great poet laureate of India, Rabindranath Tagore. Among other great poets, saints of Kashmir we have inspiring roles in history from Kalhana, Habbo Khatun, Lai Ded, Sheikh Nur-ud-Din Rishi, Abhanavgupta, Parmanand, Professor P.N. Pushp, Zinda Kaul, Nadim, Samad Mir etc. The list is very long. Even in today's seminar there are poets, writers, administrators like Professor Somnath Dhar, Professor A.K. Kalla, Dr. N. Mattoo and others who serve for peace and harmony of national and world society.

Thirdly, it is the time to bring forth the message of composite culture and secularism to world stage. Arnold Toynbee who has produced an enlightenment for us from his study of history says that humankind has followed long periods of peace with occasional brief periods of turmoil. As you all know, the world is looking for a peace and cooperation among peoples of the world. An event like 9/11 in 2001 was an unfortunate incident comparable to many such ugly incidents of history. But humankind needs a response to this challenge. We cannot agree with the concept of a clash of civilizations. Even the learned Professor Samuel Huntington² does not believe that a war will result due to a clash of civilizations. He laments, however, the factors that have

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** National Seminar on "Kashmiri Culture, Heritage and Global Harmony" held on 23 April 2006 by Kashmir Education, Culture and Science Society, B-36, Pamposh Enclave, New Delhi-110048

¹ See Amartya Sen, The Argumentative Indian, Allen Lane, Penguin Books, London, 2005, p.409.

² See Samuel P. Huntington, The Clash of Civilization and the Remaking of World Order, Penguin Books, 1996, 367, at p. 321. Huntington concludes that one tolerant global civilization will be the answer to the progress of world.

created imbalances in world society. These include factors like terrorism, moral standards, corruption in political life etc.

Indian Heritage

"India has been a multi-religious country for a very long time with Jews, Christians, Parsees and Muslim traders arriving and settling in India over the first millennium. Sikhism was born in India, in the same way that Buddhism and Jainism originated in the country", says Professor Amartya Sen.³ Sen goes for a federal concept of identity in a "federation of cultures".⁴ We have been talking of a plural culture of India which Sen now feels is emerging in other parts of the world like in Great Britain. It may be true of even USA and some other countries where there are pockets of composite culture.

Shape of Things

I have briefly talked upon opinions of some great thinkers of modern times like Huntington, Amartya Sen and Arnold Toynbee. I am a student of international law. I have been studying the making of the world order based on a common law of mankind. We have had visionary jurists and international lawyers like Professor Myres McDougal and Harold Lasswell from Yale Law School, Dr. Nagendra Singh, the World Court Judge, and Justice V.R. Krishna Iyer, Professor Rasheduddin Khan from JNU and later Jamia Hamdard who have put forth their efforts for a world order based on common law of mankind. I make a few submissions as to how world community is already moving on a creative path for progress based on the rule of law.

Outer Space Exploration

First, let us look how space exploration has transformed world society. Space law has created freedoms of outer space for exploration, use and scientific investigation. A vast new frontier of cosmic world is open for study. National sovereignty has been denied in outer space and replaced by the common interests of mankind.⁵

Environment Movement

In the second most important event of contemporary history, the environment movement binds all of mankind together on this planet as common species, called Homo Sapiens. The Stockholm Declaration of 1972 has produced a world charter for humanity to *live in* harmony with nature. At the Johannesburg Declaration in 2002, the comity of nations has made sustainable development a goal for economic development. This includes the best creative inputs of science and technology and the welfare economics of Professor Amartya Sen and Dr. Man Mohan Singh, the Prime Minister of India.

Science and Synthesis

A third dimension to world order has been imparted by modern scientists, especially the biologists. In a UNESCO symposium on "Science and Synthesis" in 1971 under Julian Huxley, leading scientists participated to provide a biologist view of the world. Thus modern science or knowledge is considered an integrated body of wisdom of humankind to solve all problems of world society. These include problems of peace, a better way of life and removal of poverty.⁶

³ See n. 1, p. 353.

⁴ n.1, p. 355

⁵ See S. Bhatt, *Legal Controls of Outer Space: Law, Freedom and Responsibility* (1973, p. 372)

⁶ See Stephen W. Hawking, *A Brief History of Times*, London, 1988. Hawking says that modern scholars consider all knowledge in one perspective.

Rate of Change

What we are concerned with the shape of things is the fast pace of change. These changes are associated with the globalization of life on this planet, the making of one megalopolis, new airports, and routes, malls etc. Are we changing into a global city-state? Does federalism offer us help to maintain privacy and a quieter life. Plato has said that the primitive stage of civilization is the progressive stage also. Are we prepared to think now for the future of the planet and what Plato has said?

Conservation

That brings me to the concept of conservation which is so dear to Kashmiri heritage and culture. Conservation of nature, of our monuments and past cultures, is yet again a worldwide movement. Conservation is an important objective of this seminar. It is our

duty to conserve the composite culture of Kashmir, maintain its monuments for which late Ram Chand Kak wrote a nice book⁷. Conservation also means preservation of all cultural identities as a heritage of humankind. Kashmiri Pandit heritage is a rich part of national and global heritage. It has to be preserved and developed along with the other cultural treasures in Kashmir. Walter Lawrence wrote a very fascinating book in 1895.⁸ It represents a history of Kashmir, as Plato says, in the primitive stage. It is perhaps a commentary on a progressive stage of Kashmiri society, when the valley was so beautiful and peaceful and the communities lived in harmony and love. Lawrence would have been a wonderful speaker in today's seminar. It becomes our duty, therefore, to revive the shape of things that represent the glory of Kashmir and its heritage.

7 See R.C. Kak, *Ancient Monuments of Kashmir*, 1933, foreward by Francis Yound-husband.

8 See Walter R. Lawrence, *The Valley of Kashmir* 1895, p. 478

Justice BL Bhat releases book in Urdu on life, teachings of Bhagavaan Gopinath Ji

THE LATEST NEWS SERVICE

JAMMU, Sept 10 : Jagat Guru Bhagavaan Gopi Nath Ji a Charitable Cultural and Research Foundation, New Delhi organized a function in connection with the release of first ever book in Urdu on the life and teachings of Jagat Guru Bhagavaan Gopi Nath Ji entitled 'Bhagvaan Gopi Nath-Akaid-o-Afkar' written by a well known writer Dr. Premi Romani, at Kashmir Pandit Sabha Ambphalla, Jammu. The book was released by Justice BL Bhat in presence of large number of writers, intellectuals, poets and huge gathering of devotees of Bhagvaan Gopi Nath Ji.

The function was presided over by Justice BL Bhat. The podium was shared by Justice BL Bhat, Col. MK Zarabi, Dr. Premi Romani, Dr. BL Pandit and Sh. Pran Nath Kaul.

On the occasion two papers were presented by PN Koul Sayil Kashmiri and Jagan Nath Sagar in which the book was described as the one that throws light on message and teachings of Jagat Guru Bhagavaan Nath Ji for the entire humanity, brotherhood tolerance and mutual respect and for upliftment of souls. Guru Vandna, was presented by Rajesh Kher. The author of the book Dr. Premi Romani was presented a memento by Sh. Pran Nath Koul on behalf of the Foundation.

Conference on "Our Culture, Heritage and Global Harmony"

SEZAR, PAZAR, SHOZAR — The Essence of our Value System

- Professor B L Pandit,

Delhi School of Economics University of Delhi / Editor, Prakash Bhagavaan Gopinath

Pran Nath Koul,

Chief Patron, Bhagavaan Gopinath Ji Foundation, New Delhi

Humanity seems to be sitting on the top of a volcano—be it in terms of potential flashpoints of armed conflict; devastating materialism cum consumerism devouring nonrenewable resources at a rapid speed; engulfing environmental degradation; rank opportunism, falsehood and mounting corruption in social and political circles. It must be underlined that if the moral fibre of the humanity is further torn apart, there can be a catastrophe of unimaginable consequences.

Luckily for the humanity, however, our heritage and our culture give pride of place to spirituality as also to its exponents—saints and sages—as repositories of time tested ancient wisdom and as apostles of harmonious living. Kashmir has had a galaxy of saints and sages. The shining stars in the spiritual firmament are Lal Ded and Nund Reshi in the Sufi tradition. In the Bhakti tradition there is a fairly large number of saints. Among the more recent ones in the Bhakti tradition, Bhagavaan Gopinath Ji is considered as the saint extraordinary. When asked to sum up the attributes of a true seeker of God, Bhagavaan Gopinath Ji just mentioned three qualities—SEZAR, PAZAR, SHOZAR—uprightness, truth and purity. In other words, humanity should abhor three things—crookedness, falsehood and impurity and that would pave the way for self realisation and God realisation. While we focus on these three principles, we observe that like PANCHSHEEL—the five golden principles of peaceful co-existence enunciated by Pandit Jawahar Lai Nehru, these three guiding principles can serve as the basis for self realisation, social conduct and peaceful co-existence.

The most remarkable aspect of the institution of sainthood in Kashmir is that it is not bound by the shackles of religious orthodoxy. That is what represents the true Indian heritage of spirituality. The spiritual path may pass through

some of the religious contours and may use religious imagery, but it is not limited by religion. Recall the famous lines from Lal Ded—

**Shiv Chhuy Thali Thali Rozan Mau Zaan
Heond Tu Mussalman.**

And consider this exhortation by Bhagavaan Gopinath — **"Heond Chha Akh Tu
Musalmaan Byakh.**

Such statements are just a small sample of India's deep rooted secular tradition unfettered by any religious fundamentalism in our cultural heritage.

How would one reconcile the co-existence of a caste-ridden society with this milieu of spiritual secularism? It is well known that the caste system was a functional classification of people and a useful system of division of labour. Through time however, caste contours got solidified and mobility across castes became impossible. Two important points must be taken into account in this context. First, our spirituality subsumes all the societal barriers based on religion, caste, region or language. The Bhakti Movement spearheaded by Kabir among others and currently carried on by a fairly large number of saints and sages, cuts across these barriers. Second, the political response came in the form of relevant provisions in the Indian Constitution, like Fundamental Rights, Directive Principles and other amendments which are now enshrined in our Constitution. Secularism which received legislative sanction in the Indian Constitution is a reflection of Indian pluralism. That the State should be impartial to religious beliefs goes back to the attempt by Akbar in formulating Din-e-Ilahi and Ashoka's Law of Piety. Attempts like these reflect our efforts to promote social justice and harmony among different classes of people. Recall these lines with which we conclude our prayers—providing a philosophical backdrop to all such efforts—

Sarve Bhavantu Sukhina Sarve Santu Niramaya

Sarve Bhadrani Pashyantu Maa Kashchit Dukhabagha Bhavet.

Our history, both recent and ancient is replete with instances indicating that when ever the basic principles of secularism, uprightness, truth and purity have been transgressed, there have been disasters. But post facto, the society has successfully responded, through social or political processes, sometimes with long and painful delays.

At the national level, Mahatma Gandhi has been a living example and a true personification of our eternal values of secularism truth, purity and uprightness. At times Gandhi Ji, s compatriots like Rabindranath Tagore, did not

fully agree with his ways. But Gandhi Ji's masterly strategy of blending his puritanic approach with intricacies of practical politics, was what held together, people with diverse social affiliations and transformed ordinary human beings into crusaders for the freedom struggle.

When poet Iqbal asks—

**Kuchh Baat Hai Ki Hasti Mitati Nahin
Hamari Sadiyonn Raha Hai Dushman
Daure Zamaan Hamara ;**

the answer is the existence of our value system. For we Kashmiris it is "Kashmiriat", but in a larger perspective, it is the system of Indian values sprouting itself in inborn humility, fear of God and a sense of discipline and fairplay.

Dr Premi Romani's book on Bhagavaan Gopi Nath released

(Daily Excelsior, Jammu)

JAMMU, Sept 10 : Dr Premi Romani's book in Urdu on the life and teachings of Bhagavaan Gopi Nath Ji titled "Bhagavaan Gopi Nath-Akaid-o-Afkar was released by Justice (ret'd) B L Bhat at a simple but impressive function at Kashmiri Pandit Sabha this afternoon. This is first book in Urdu written on Bhagavaanji.

The function was organized by Jagat Guru Bhagavaan Gopinathji Charitable, Cultural and Research Foundation, New Delhi.

Those who shared the Presidium with Justice (ret'd) B L Bhat include Col. (ret'd) M K Zarabi, president of the Foundation, Dr Premi Romani, Dr B L Pandit and Sh. Pran Nath Kaul, chief patron of the Foundation. The function was also attended by K P Sabha chief, T N Khosa.

The papers on the book were presented by P N Kaul Sayil and Jagat Nath Sagar while Dileep Sharma a research scholar read a citation on the works on Dr Romani. While acclaiming the book and efforts of Dr Romani, they also highlighted the writer's contribution to Urdu language and literature.

In his address Col. (ret'd) Zarabi threw light on the working of Bhagavaan Gopi Nathji Charitable, Cultural and Research Foundaion.

He said Foundation has published many books on different aspects and teachings of Bhagavaan Gopi Nath ji in English and Hindi, but it was a great desire of the Foundation to publish a book in Urdu language highlighting his message. He also appreciated the efforts of author in producing such a book.

Justice (ret'd) B L Bhat who also highly acclaimed the book and efforts of Dr Romani said "if you want to know Bhagavaan Gopi Nathji you have to realise self first".

He said out of 700 Shalookas (verses) of Shrimad Bhagwat Geeta any one Shalook can be a guiding principle for attaining spirituality. Maintaining that one can keep his senses under control through yoga and activate his senses of action, he urged the people to practice yoga regularly. The program started with Guru Vandhna presented by Rajesh Kher while Dr Roshan Saraf and Prem Nath Shad read their poems on Bhagavaan ji.

Mr Pran Nath Kaul presented a memento to Dr Romani on behalf of the Foundation. The vote of thanks was proposed by Dr B L Pandit, Editor Prakash while the programme was compered by Piaray Hatash.

Thus Spoke the Divine (continued)

Meditation and Concentration

— A.K. Parimoo

The more you wander around the globe the more you will realize that men and women are mad busy running after money and accumulation of material assets. They seem to be mesmerized and deluded in the vast circle of competition defeating each other with the magnitude of their assets and adding degrees to their ego. They know that we cannot escape death as also we are short lived why this accumulation much more than their needs and multiplying desires finding way in their mind with an unending will to accomplish them. The money may give you choicest food, a most comfortable bed and all the luxuries but it will snatch your appetite sleep and peace. The man is blessed with all the powers of Almighty, being a spark of invincible flame but he utilises these powers in earning spending and accumulating. How well Wordsworth has said:

The world is too much with us late and soon, Getting and spending we lay waste our powers, Whatever bit of nature we get that is ours.

You are caught like a bird, in a revolving cage of the world. You climb the steps of the turning cage thrilled with an illusion of incessant activity. The wiser ones cease their climbing. They just sit at a spot thus save their strength. They go too far than others who are busy and madly climbing up and down. They strive in a sitting posture and the fountain of power sprouts, within them. At last the sitting aspirant, achieves bliss, contentment and complete peace but alas they are one in a million. Just think with the cool of mind who is the gainer.

What is meditation. It is gradual awareness of your innerself. When the brain is weary of its never ending thought, and the heart is tired of its ever changing moods, when

the world tires both mentally and physically, your greatest need in such conditions is mental rest and inward peace and this can be obtained through calm MEDITATION. It is a technique of developing the ability to keep away disturbing thoughts, securing better emotional balance, calming unabated fears and attaining sweet inner peace. Meditation is an enquiry, a philosophy to know your ownself with a spiritual outlook. It will open the book of your past, present and future. After attaining the pinnacle in your effort it goes beyond time and space for you will become soul conscious which is never born, never dies, immutable constant eternal and always fresh. Sage Vasishta the Guru of Shri Rama exclaimed better the rock bound toad, better the crawling earth worm, better a blind cave serpent than the man without enquiry. Such enquiry or philosophy is the knowledge of the self as the self is the spark of invincible evergreen beacon of eternal flame.

In ancient India such great sages with a divine eye were quite able to peep in times gone and times to come. They lived in forests to write about their experiences. They selected seclusion and solitude to avoid an interruption and to sustain their concentration in their writing. They transmitted it from generation to generation but kept some parts firmly secret in the process that stray echoes which floated eventually in the larger world alas got distorted. People did not comprehend it and this miscomprehension led to mutilation thus converted a grand universal truth to a shrunken sectarian truth, nothing more than a blind belief. It is really hard to persuade people to change their old habits for human nature is conservative at heart.

The world wide sorrows and sufferings which have badly wounded the present century is making man restless and worried. It is but

when people observe that the existence of their possessions, properties and person is no longer secure but may disappear tomorrow when they have passed through the anguish of losing the substance of their wealth or the presence of beloved relatives they develop a tendency to lose some of their attachment to worldly life. They realize how transient and unstable it is and the days of dreadful chaos and continued insecurity becomes less attractive in their eyes. This sorrow leads to understanding. Every tear becomes a teacher and the aspirant jumps head long to seek God.

Control of Mind

The greatest hurdle in the spiritual progress is the fickle mind. Lalla Yogeshwari likens it to a horse fast moving able to cover vast distance in the twinkling of an eye, hence needs to be reined and directed towards, the path of immortality. Just as the bottom of a spring is distinctly visible when the water is clean and unruffled, the invincible pearl is also visible within when the mind is calm and stable. The mind will continue to be restless unless it is absorbed deep in the bliss of consciousness. He alone can rest in peace who can hold mind and senses under control - the mind which is free from attachment and dead to all sort of desires. Lalleshwari emphatically says that in the journey of the mind the highway robbers of greed, attachment and lust are to be killed otherwise they are in the process of looting the mind of its immense treasure.

Meditation involves certain disciplines for

example equipoise, a calm, steady and even disposition of mind, able to withstand shocks patiently, when passions rage strongly within a man. When anger flares up too frequently or when desires haunt within, a man becomes unbalanced when powerful emotional complexes engulf him when anxieties distract his attention making him restless. In all these conditions stability of mind is attained by meditation. Through its aid a better equilibrium between feelings and thoughts between thought, and thoughts, between passion and reason may be evolved and fitfully maintained. By and by stable equilibrium can be established. I do not believe in renunciation of worldly life you can attain salvation while performing your house hold activities like king Janaka. With the passage of time and your steady meditation all the vain thoughts, will get dissolved and you will realize the lord as omnipresent irrespective of your stay in a home or hermitage. What must be renounced is "I" and mine regarding something to be yours which in reality does not belong to you or identifying yourself with what you are not. The cause of your troubles is ego which must be renounced. As you are living a worldly life, you are bound to be materialistic to meet your needs, but you should work with honesty and dedication at the same time feel contented and thanking Almighty all along and leave the results to him along with sorrows and joys.

Then only you can bridge your spirit (*Atma*) and your mind.

Jai Bhagavaan ji

NEWS

Release of "Man Bhaj Shivomkar", at Chicago IL, USA at Indian Lakes in presence of His Holiness Swami Andhyatmananda ji of Ahemdabad on 4th July 2006 during the four day convention of Kashmir Overseas Association, U.S.

The music album '**Man Bhaj Shivomkar**' has been created with the sacred chants of the traditional Vedic Sanskrit Stotras expressed from time to time by our greatest saint poets like Adi Shankaracharya, Acharya Abhinavgupta, Sant Tulsidas and others. This unique collection supports the true experience of **Shivam** as extolled in the timeless Vedic texts, by allowing the mind to settle down to its own silent depths. The album has been recorded in the soothing voice of Shri Dalip Langoo and his group of artists.

TALES OUT OF SCHOOL

(Kashmir-4)

Tirthas of Kashyapmer-V (Contd.)

Dr. Manmohan K. Magazine

The Harwan-Dachhigam valley is a fascinating piece of Himalayan geography. In fact, Harwan by itself "has many fascinations of its own". Entering the defile, one discerns the mountain that rises steep and is "crowned with dark precipices overhung by heavy clouds through which (pieces) the snowy summit". Sir Francis Young Husband (in KASHMIR) captures the sylvan beauty of this Shiva's abode in his masterly style: "Clear crystal streams (rush) along the valley with cheery rustling sound... In the far the Kaj Nag, and Khagam; and facing round again to the north (rises) the striking Mahadev peak — rocky, bold and precipitous, and pine-clad to near the summit..." The peak is, as per Young Husband 15000 ft. above MSL, playing hide and seek in the floating clouds being "supernaturally high". This beautiful place is also approachable from Srinagar-Naseem-Shalimar-Harwan route. Dachhigam side valley lies behind the holy snowy peak that towers above like the *atman* soaring beyond the reach of Maya (the Great Illusion).

Places that are high up in the mountains, and very difficult of approach have mostly escaped defilement/usurpation by the black hand of Islam. Thus, while the like of holy Amarnathji and Mahadev Peak are still accessible to Hindus for worship, our almost all the major (as well as minor) temples in the valley stand demolished /usurped or encroached upon by Islam. Captain (later on General) A. Cunningham has rendered a yeoman's service to Indian culture (particularly to us thick-skinned Pandits) by leaving a masterly essay [Journal of the Asiatic Society—Sept, 1848 — pp 241 — 327] for our interested

young persons affording an opportunity to catch a glimpse of our great political and cultural past that was desecrated. "As the Chinese religion (*Buddhism*) was borrowed from the Indians chiefly though Kashmir the introduction of the Kashmirian style of temple in China must naturally have followed, upon the establishment of the new belief. This resemblance between the sacred buildings of the two countries may therefore be taken as a strong evidence in favour of the statement that Buddhism was introduced into China by **five hundred** Kashmirian *Arhans* during the **first century** of the Christian era." One wonders whether the then Kashmiri Hindus were so much full of spirit, zeal, and missionary aims — it is well nigh impossible to visualise such a Pandit (turned Buddhist) having ever existed in flesh and blood in the context of present-day *roti-kapda-makan* ethos of a comfort and position loving person. Cunningham has drawn a profile of the addresses of the materials of demolished / abandoned temples of yore in the valley. According to him (for certain, based on some historical document) Shah Hamadan (so-called a saint) was the first to attempt to destroy Martand temple complex, the jewel of the class. Sikander, the great ravaging iconoclast in Kashmir, ruling during the time Timur invaded India, exchanged "friendly presents" with the latter; and Cunningham surmises the former may have received gun powder from him that he later on used on temples (Shahi Khan - Badshah / Zain-ul-abdin, Sikander's son was his father's ambassador in Timur's court for sometime and thus could have obtained such gifts too to our misfortune).

Tomb of Sikander's queen (Badshah's mother) in Srinagar is built on the foundations and with the materials of a Hindu temple. Cunningham noticed an entablature (an architectural feature, peculiar to Hindu / Greek stone works) on a single stone which stands used as a flank wall to the entrance of this tomb of Badshah's mother. Similarly, the wall encircling Badshah's tomb itself was once the enclosure of a Hindu temple. A mosque in Now-Shehra, Srinagar (according to the inscription on it) was built during the Badshah's times incorporates two *fluted* pillars of a Hindu *peristyle*. Nur Jehan's palace in Srinagar has been constructed with the materials of a Hindu temple.

Syad Mahomed Feroz (a Muslim so-called saint) "appropriated the Hindu temple of Panthasok" (पान्तुञ्जोक); and Syad Mohmed Madani (other saint) "appropriated another temple of which two of the *fluted* pillars of the *peristyle*, and the intervening *trefoiled* recess, with the human-headed birds, are still standing within this tomb." At Pampore one can locate the remains of a Hindu temple, of which the basement and a few feet of the superstructure are still standing — and nearby stands a beautiful *fluted* column, very perfect, and a part of a second *fluted* pillar of large dimensions with a square-headed doorway behind them — and now serves as the entrance of a Mohamedan tomb.

The Avanteswara temple, fallen down (may be by natural causes) to a heap, has served as a mine of building that blocks — easily transported by boats (Jehlum flowing nearby) — for all the main buildings that have been put up in Srinagar over several centuries. Hindus build / built temples and Muslims pulled these down to erect their own structures. *Pandits in particular still continue to be bitten by the temple-building bug, more so after being thrown out* ("migration" is a word

coined by the imbecile Indian ruling class) of Kashmir : *their thoughts never turn towards building any educational institutions. This highlights the direction our destiny is ordained to take.* It is such heaps of material that have gone into the foundations and walls of Jama Masjid (itself standing on an ancient Hindu religious site as pointed out by Stein), other Muslim structures, reservoirs and canals of Shalimar garden — all were constructed of the squared stones belonging to Hindu temples. Many such stones still retain the Hindu mason's marks and also the remnants of Hindu ornamental sculpture. On the outside of the Jama Masjid there still stands a small isolated Hindu pillar — its top is crowned by a nearly perfect little (miniature) temple with a roof of four stories: a more-than-sufficient proof of its Hindu origin as well as one of the "most interesting remains of ancient Hindu architecture in Kashmir".

The temple of Sugandheswara (Pattan) lost the pedestals of its three emblems to be converted into Muslim tombs, within just 50 paces of the temple itself. It is surmised by Cunningham that even the temple of Padrethan must have been converted into a tomb because its both the exterior as well as interior carvings (figures and ornamental works) have (at least) once been plastered over — a common practice adopted by Muslims, which is also discernible around the Qutub Minar area (Delhi). Some pillars of one temple at Kakapora (near Pampore) are still indentifiable in a nearby Muslim shrine (*astan*). Such examples of loot and destruction are too many to be detailed in this short write-up. Cunningham while touring the valley saw a residential structure (belonging to a village headman) that was built out of the materials of nearby ancient Hindu temple in Jampura.

Vijayshwara temple (one of the noteworthy ancient Mandirs — seat of astrological

studies), as is well known, was demolished by Sikander, himself leading the marauders. One who has roamed the nearabouts of Kali Ghat (Shahi-Hamadan Astan) should not have failed to notice the market paths tiled with high stones (ruins of this Hindu place). The great consolidator of Dogra rule (synonymous for Hindu rule) Sri Maharaja Ranbir Singh ji was all set to destroy this Malechha usurpation by firing cannons onto it: but, alas! some traitorous Pandit family played Jai Chand and the whole scheme fizzled out.

In the past Muslim era of Kashmir, to sum up, ".... every Mahomaden building in Kashmir (has been constructed either entirely or in part of the ruins of Hindu temples". And, whatever was left undone or unaccomplished then has been brought to its intended end under the very tricolour of which this insensitive nation (India) is proud of, and onto which we the Pandits looked (till now) with mis-placed hope, expectation, and faith. It is better Kashmir is taken over as soon as possible by Pakistan — at least, then, one can blame them for our politico — cultural annihilation — it is otherwise painful to meet our fate at the hands of India.

Mount Mahadeva was a much-frequented *tirtha* upto 1947 — and, thereafter all our religious activities entered a phase of decline and near extinction. From the prominent *Kolahoi* (18000 ft. from MSL) peak numerous spurs radiate with "glaciers in their topmost hollows." The highest of these spurs runs for almost thirty miles (about 50 km) along the Sindh Valley, forming its southern side. The western end of the this spur (ridge) encircles the Dal lake along its north shore — it is on this ridge Mount Mahadeva is located. A rocky spur runs along the eastern shores of the Dal — *Shri-dvara* spur of ancient days: along it are ensconced pilgrimage spots, Sureshwari, Tripureshwara, Hareshwara and Jeshtheshwara (Zeenth-yeir) as mentioned

earlier. The extreme branch of this rocky spur forms othe holy Shankaracharya at Srinagar.

Devotees believe that the *yatra* to Mahadeva carries the same weightage (in terms of religious merit) as that of Shri Amar Nath ji. The zeal or ardour of the devout does not let one feel daunted by this mountain pilgrimage. In earlier era foreign tourists would frequent this (holy) peak; and, every year students of Tyndale Biscoe school would go up hiking over this mount, picking on their way crystal stones for keeping as trophies in their homes. Also, DAV-school students (from Rainawari) used to mount their hiking expeditious: alas! then came a decadence in the spirit of these enthusiasts; may be the times took a turn while the shadows of Islamic clouds lengthened on our cultural life. Knowledgeable people (of Chandpora, Harwan) still recollect the annual feature of DAV school children staying for a night at the Dharamshala situated in the premises of Bhagwati Bhawani-Shuri, Chandpora, which is located at about 13 km from Srinagar: a temple of this goddess is resplendent in the middle of a square spring there (there were a few Pandit families living at Chandpora, Darbagh, etc.) During summer months it is dangerous to venture near the mountain river (nearby) — right from Harwan upwards — for deadly vipers abound near the water edge, slithering among the boulders of all sizes. These creatures reach there to quench their thirst and pose a danger to human life — this writer was advised to desist from foraying into these boulders (in search of collecting stones and pebbles of attractive shapes and colours) by a friendly local Muslim youth. Though the holy (on Shravan Purnima, i.e. crinciding with Amar Nath ji pilgrimage) comprised people from Srinagar, and other parts of the valley, but the bulk of devotees were drawn from Ramawari and Harwan valley. The assembly point was Chandpora

(which had about thirty Pandit houses: well-to-do in every respect), and with the yatra proceeding on, it would reach *Dhar Bhag* after traversing just one and half kilometres — *Dhar Bhag* being at a higher elevation than Chandpora. This place comprised about ten (or so) Pandit families — mostly engaged in flourishing seed-growing business. A four-kilometre uphill march and the yatra would touch *Dhara* village before entering a still steeper tract (mountainous). These tracts are mostly inhabited by Gujjars, Muslims by faith: whatever the shortcomings we Pandits may be suffering from, the flage of Hinduism was kept afflutter in the all-Muslim Kashmir; and whatever little was left got to the pricipice of disappearance under the very tricolour that purports to represent the ancient in India. After trudging about four kilometres further than *Dhara* along the rising base of the mountains one reaches a place known as *Soi-wanlu* — this place is ensconced in the midst of all-encircling mountains. Devotees quench their thirst there with cool, clean and sweet waters of a small spring. This divine drink refreshes the weary pilgrim: but, one cannot have too much of it for its coldness. Though this spot is mountain / hill locked on all sides, there is a small area that is quite plane in its topography — and, the weary eyes can cast a glance on a nice scenic display of nature there. Greenery and dense forest provide a relief to the nerves, energising one to prepare for further uphill journey, and fill the soul with the divine call and chirp of the summer Himalayan birds. After a short relaxation here, the call of Shiva makes the pilgrim proceed to *Dharwan* which lies about four kilometres ahead. *Dharwan* is located, in contract to *Soi-wanlu*, in a comparatively wider area where five-six *Gujjar kothas* (improvised flat-roofed earth-logs-bush sheds) house some Gujjar nomads for the summer season.

It is a noteworthy feature of this yatra, that till the ascent becomes steeper, one always finds glacial waters running down along a main stream (into which smaller ones unload themselves) that passes through all the stations of the yatra mentioned above and also those that would be mentioned as we proceed with the account of the holy pilgrimage — this stream taking its shape from *Ledhwas*, and ultimately reaching *Saidpora* where it joins a canal. After a little restful stop at *Dharwan*, the ground slope becomes steeper for about three kilometres, and we reach *Neel-Panchal* (at the base of "Babjan" hill). This place again has five-six Gujjar Kothas, and milk is easily available for preparing tea while halting there for a while. Some pilgrims, according to their convenience, can stay there for the night (and, they can also do so at other stations enroute). After covering about three kilometres over *Bobjan* hill, one reaches a place known as *Yari-changh* — a place that is full of fir trees and presents a beautiful panorama. The charm of this place casts a spell on the devout pilgrim — journey through this terrain energises the physique as well as the mind of the devotee even though he/she stands exhausted in physical terms. An onward march for about four kilometres through this *deodar* jungle (visible everywhere — left, right, front and back) brings us to a feature known us *Ledhwas* hill. *Ledhwas* is the base-hill to mount a devotion-surcharged assault on the holy peak of Mahadev. Here one finds about fifteen Gujjar Kothas (fully inhabited by these children of the mountains), looking after buffaloes in the green pastures that lie around. In this mountainous geography *pahlus* as well rear their sheep, living there for the summer months in their tents. From this location upwards no livestock is found grazing: there are no patures, no trees or water now onwards. However, a few of birch trees (*burza trees*) can be seen here and there, and

the mounts are totally bare and full of boulders embedded in the ground. On the average birch trees grow (of their own) at about 10,000 ft MSL — thus their presence here (though scarce) testifies to this much height of the place from mean sea level. Birch trees being rare here points to the sad story of eco-destruction wrought by man, and government failing to discharge its duties.

Why does man (of whatever faith) go for pilgrimages, what urges him (/her) on?: *Dhoondta phirta hoon mein, Iqbal apne aap ko, Aaphi goya musafir aap hi manzil hoon mein.* - Iqbal

A human being (as all other creatures, and even inanimate things) is engaged in an eternal search for Ananda (Bliss) that is his legacy— nay, his/her very self. While physically busy undergoing a religious ritual, a run-of-the-mill person registers some relief from the mental burdens of life (Maya) This is the underlying drive that pushes him/her to penances, pilgrimages, and worship. Recently (Oct, 2005) this writer witnessed an unending stream (hundreds, and thousands on auspicious Hindu-calender days) of people (high and low both) walking round the Govardhan hill (Mathura-Brindabhan area) — for about 21 kilometres to complete the holy parikrama of the sacred hill (the scene of Krishna's *leelas*) with the aim of seeking solutions to their respective mundane problems. This year-the-round ritual of the assorted people of our Hindu society is a testimony to man's search for peace, bliss and all that what is craved for. Similarly, pilgrimages to Shirdhi (Sri Sai Baba), and other places here is India, or elsewhere in other countries of the globe (by non-Hindus) reflects (or, say, mirrors) the restlessness of man (or woman) during his/her life span — as already pointed out earlier, Christians proceed in numbers, annually, to the Shrine of El Rocio (in the Donana national park), Spain, like other

holy spots elsewhere in the world. It is only an integrated human being who faces the challenge of life at a higher level by trying to come to grips with life itself through the control of his/her mind:

कुंभे बांधा जल रहै, जल बिन कुंभ न होय।
ज्ञाने बांधा मन रहै, मन बिन ज्ञान न होय॥

- कबीर

[The vertical, and horizontal sides of an earthen container allow water to be retained in it; and lo! the irony of its make-up: without water, dry earth alone can never be moulded and baked into a container. Thus, earth and water, each supports the other; and, similarly, this fickle mind of ours gets established by the fibre of divine knowledge, while without this very mind you the human being cannot achieve realisation (Jnana)]. It is the crux of every *Sadhana* to strike a fine balance between the material and spiritual; and, hold the Lord as our ideal:

मेरे प्रीतमा मै तुझ बिनु अवरू न कोइ।।
मैं तुझ बिनु अवरू न भावई तूं भावहि सुखु होइ।।

- Sri Guru Granth Saheb

No doubt pilgrimages do provide a procedure to lend a support to us in the hurricanes of life. Perhaps, our major (and arduous) holy journeys in Kashmir had a role in refurbishing us through the thick and thin of the unending antagonistic politico-economic environment that devoured us from time to time. But, alas! we always failed miserably to forge out a community bullwark that would stand us in good stead. One full hundred years of Dogra rule (after Shahmirs, Cheks, Moghuls, and Pathans) simply slipped away through our fingers — we never tried to consolidate and unite mentally towards achieving things vital for our survival. Vegetative living from generation to generation — learning 3Rs, serving the government of the day, and supplicating before God, and man too — has

not allowed us to learn living in a Muslim or Hindu animus. And, now again we are on the mat, a punishment handed over by dame history. In late 1930s it was talked about that Pandits were about 85,000 (all told) in the valley of Kashmir; and, in the absence of other data this writer cannot work out our then percentage presence in the valley; and, now in 1989-90 about 4 to 5 lac (quite a large absolute number for us so-called negligible minority) of Pandits were counted to have left the valley (its percentage with respect to the overall valley population has to be calculated). Data available for 1911, 1921 and 1931 (Mukhtaser Tarekh Jammu va Kashmir in Urdu by Maulvi

monolith began taunting Munshi every now and then. The latter was compelled to write a note to Nehru [refer *Somanatha*, the Shrine eternal, by K.M. Munshi, published by Bharatiya Vidya Bhavan]: "...You pointedly referred to me in the Cabinet as connected with Somnatha... I can assure you that the "Collective Sub-conscious" of India today is happier with the scheme of reconstruction of Somanatha sponsored by the Government of India than with many other things that we have done and are doing... Yesterday you referred to 'Hindu Revivalism'... I have laboured in my humble way... to shape or regenerate some aspects of Hinduism, in the conviction that that alone will

make India an advanced and vigorous nation under modern conditions.... a pinch of soil, a few drops of water and twigs from all over the world are ceremonial requirements for the installation. They are symbolical of the unity of the world and brotherhood of men. We

Year	Total Population of Kashmir Province (including Muzzafarabad)	Hindus in the Province	Hindus in the City of Srinagar
1911	12, 95, 196	62, 365 [4.82%]	28, 736 [2.22%]
1921	14, 07, 086	64, 490 [4.58%]	30, 017 [2.13%]
1931	15, 69, 218	69, 259 [4.41%]	33, 653 [2.14%]

Hashmat Ullah Khan Lakhnavi) unfolds the scenario in Kashmir province such as:

Even our Hindu leaders, thinkers, opinion moulders never learnt (may I dare say!) the lessons of history — and, their Hindu-baiting compulsions paid them rich dividends; such is the Hindu society of Hindustan where Hindus keep dwindling in numbers. The great son of India K.M. Munshi, the hero of Jungaad episode, was inducted as a cabinet minister in Nehru's council of ministers; and, he garnered the active help and support of Sardar Patel (and of Dr. Rajinder Prasad, the then president of India) for the rejuvenation of Somnath temple (housing one of the twelve *jjyotirlingas* of India). This began to remain a thorn in Nehru's side, and in truth afraid of great Muslim

never thought that a request to our Foreign Diplomats would perturb you so much... It is my faith in our past which has given me the strength to work in the present and to look forward to our future. I cannot value freedom if it deprives us of the *Bhagavad Gita* or uproots our millions from the faith with which they look upon our temples and thereby destroys the texture of our lives...." These words of Munshi should stir the sleeping souls of Hindus and the leaders who have Hindu names: nay, they deserve to find a place in our school/college curriculum. If in India there was Nehru, he had Sardar Patel, Munshi, etc. to balance the tilt given to our ethos; if there was Aligarh Muslim University, it had Banares Hindu University to encourage and guide our

youth. Alas! We Pandits had only self mongers pursuing rabidly their self-aggrandisement agenda to the exclusion of all that would energise our generations.

It is not out of place to mention that K.M. Munshi a (Gujarati), a great scholar-politician, had a special love for Lord Krishna who (always on the run from His enemies) ultimately settled at Dwarika island (Gujarat) — even to this day salutations of Gujratis consist of "Jai Shri Krishna", and Garba / Dandya dance forms are reminiscent of *Maharasa* played in Mathura-Brindhavan locale — and, as governor of Uttar Pradesh he saw to it that the 21-KM Parikrama of Govardhan hillock was eased out by planting shady trees all along it (otherwise, it was all a dusty, sun-baked path). It is very discouraging and painful too to miss finding a leader of our community who ever moved our minds and thought about us: however, Pt. Anand Kaul Bamzai, Pt. Hargopal Kaul, and the great Shri Bhatt, though mindful of our problems and concerns, could not become beacon lights to our youth. It would seem, some sort of curse is at work against us till date (at least). In this context, indeed, it is very refreshing to recall the boon that the old decrept Brahmin Chandradeva (Nilamatpurma) asked of Nila, the Naga Chief of Kashmir:-

कश्मीरायां जनो नित्यं वसतां भीमविक्रम ।
क्लिश्यते हि सदा लोको निष्क्रमन् प्रविशन् पुनः ।।

(Verse 373)

[O! of terrible prowess, may the humans (here the Brahmins) live constanly in Kashmir! They are always in trouble, migrating away from and into Kashmir season to season]

गृहाणीह नरास्त्यक्त्वा पुराणि विविधानि च ।
वसन्तु त्वत्प्रसादेन वरमेतद्वृत्तं मया ।।

(Verse 374)

[....Pray, let them live here. I beg of you

this boon]

In that mythical past, some one (of us or, at least the writer-Rishi) desired the good of the community—who, perhaps, had sympathisers neither in or outside the valley. Be it, as may, a light, a force a power has to emerge out of us to redeem the lost soul of us the people — Teg Bahadur, Guru Gobind Singh, or the like of valiant Dogra ruler, Ranbir Singh are things of the past. We cannot look upto the super-Indian masters for help: they facilitated our decimation at the hands of Islam, since Oct, 1947 itself. And, inspite of the coils of the Islamic phython, the Pandits somehow kept aloft the torch of Hindu culture till the last breath — and Hindus of the subcontinent could care not any the less for us; even the army (in my personal knowledge) did not fail to condemn the Pandits as the tormentors of Kashmiri Muslims whenever a conversation was struck in trains, buses or elsewhere. Are these brave *jawans* still scared of the ghosts of Ghorī and Gaznī?

Luckily no such apparitions ever haunt a devotee en-route to Mahadev. Nature is in full bloom all along the yatra route, warding off gloom and dejection with hope and inspiration. Ledhwas itself is full of nature and life-imparting vibrations. On the average three hours of sunshine, per day, is experienced at this pace, if the sky remains cloudless: but, mostly at this altitude it is generally cloudy, and raining every now and then: a typical feature of such heights, like one experiences at Gulmarg, Chandanwari, etc. Dry fuel wood is available here and there. This height from mean sea level (MSL) marks the tail end of glaciers — thus, here one notices glaciers melting down the vale; and, expectedly, around this place exist many a small glacier. This place has attracted Gujjar / Pahalu nomads because of the existence of a sparkling and charming spring that provides water in plenty during the

summer months — end of June to September till the cold becomes unberable. Finally, these children of the mountains move down to warmer places. "Man in the link between God and nature.... as God has descended into man so man must ascend to God." — *Jili*. "Sweet interchange/Of hill and valley, river, woods and plains/Now land, now lake and lands with forest crowned/Rocks, dens and caves." — *Paradis Lost*. Our Shiva, though residing in the jungle/cave of every heart/mind, is thought of a deity enthroned in high, lonely peaks and caves. Kashmiri's *bakhta*-saint Krishen ji Razdan (of Wanpooh, Anantrag) has so very lovingly portrayed Shiva in this role in the poem

" Kis Raje ki Tu Rajkumari
Kis Pur Laga Hai Tera Dil."

There is a story in Puranas that is pregnant with the fundamentals of Hindu philosophical thought that so beautiful permeates all our forms of worship and *Sadhanas*. Vishnu and Brahama ji once approach Lord Shiva, and they find him manifest as a *vyotir linga* (a symbol of formlessness). To find out the ought and naught of this *Swaroopa*, one deity goes up along the *linga*, while the other proceeds downwards. None of these formful deities reaches the beginning or end of this *linga*. Meanwhile, a particular flower, falling down from the head of the *linga*, meets the up-going deity; and the latter extracts a promise that it would inform the down going deity (when the flower

overtakes Him) that the former had reached top-end of the *linga*. The flower commits this blunder of lying and ultimately after the truth is known (unfathomable extent of the *linga*), it is cursed never to adore the images/idols of the gods (and, since then is out of the *puja* materials). And, Vishnu and Brahma admit their defeat in their futile venture: formless reality (*Parmatman*) is never conceivable — the destined conclusion/ goal of a salt doll (attached to a string, and lowered into the ocean to fathom its depth) is to get dissolved in the waters of the ocean and never to touch its base in the form of the doll. That is the purpose, and design of our existence — get lost, absorbed, or become one with the ONE. Verily, our holy peaks, like Mahadeva, Kailasha Mount, and Harmukha, etc. are there to let the devotee learn that the dissolution of the little self, through *Sadhana*, is the culmination of the struggle to attain the acme of Existence. God, to everyone, has given two boxes (symbolically) — i.e., mental attitudes — to put all one's sorrows in the black box, and all the joys in the golden one. Right compliance makes the golden one to become heavier each day, and the black remaining as light as before — because the latter has a hole in its base. God answers to our queries: Your all the sorrows are here with me. The golden one you can open and count your blessings; while the black is there to let go your sorrows."

CULTURAL BOX

Root word	Kashmiri Equivalent	Explanation
कृसरेण (Sanskrit)	खिरुं	Rice-milk-sugar
गोठाका (Sanskrit)	गुर	Horse घोड़ा in Hindi
उठना (Hindi)	वुँअथुन	Standing up.
उच्छिष्ट	छयोट	किसी के खाने से बचा हुआ-जूठा, अपवित्र, Impure after being defiled

[To be continued]

"Who were the Nagas"

Avtar Krishan Razdan

Takshaka is said to be one of the cruelest among the Naga race and Takhuk in Kashmiri is the corruption of Takshaka, which means a living being with inner heart as cruel. His home is said to Taxila now in Pakistan. About this there is a story. The Pandva hero Arjuna and his guide and friend Lord Krishana burnt the forest at Khandwa which was at one time the main lodging place of Nagas under the premiership of Takshaka. When the forest caught fire, his fast friend Indra tried his level best to control the flames of fire but his attempt did not succeed. Takshaka was not present when the forest was put on fire and had gone to Kurukshetra. His son escaped death and left the forest with the help of Indra. This incident clearly refers to some pre-historic internal tribal wars. This shows that perhaps Pandvas did not allow people of wild nature in their territory. That is why Takshaka might have chosen Texila as his permanent home land along with other co-members of his clan. The second narrative of Takshaka is clear from the Mahabharata itself. As mentioned above, Takshaka was cruel in nature. To take revenge of the fire of Khadwah forest, he penetrated in the palace of Arjuna's grandson Parikshit and bit him to death and then set fire to the palace and went to Texila. The third incident is Parikshit's son Janamjay's attack on Texila to avenge the death of his father in which he made so many Nagas as war prisoners and ordered serpent sacrifice in the country. He brought them to Hastinapur. Where was Takshaka at that time, there is no mention of it anywhere. On the other hand, one point becomes clear here that the movement of the race was frequent at that time and wherever they were finding a good

place to live in, they were settling there. The valley of Kashmir also falls in the same category. Where they settled here, nobody was to fight with them here. Everything was open here and they found it a suitable place to live in. Not only that, with their establishment here, they got the title of having the first and early settlers of Kashmir. With the conclusion Dr. A. Bennerji, a scholar of repute regards the Nagas as the branch of dreaded demons with the spearhead and backbone of Asuras or demons. With the downfall of Nagas, supremacy of Asuras or demons in India also ended. To some extent this is true in the sense that with the entering of Aryans in Kashmir, a new atmosphere of political activity came into being in Kashmir and by and by the Nagas mingled with them and their supremacy came to an end. To explore who were the Nagas of let us further explore the actual truth behind the subject under discussion.

Let us first quote Nilmat Purana, the Cultural History of Kashmir which says that there were 603 Naga tribes who entered Kashmir from the adjoining hilly areas after the water level decreased in the lake. Nagas were tribals, nomadic and pedestrians but not reptiles. They were simple Manvas but had enmity with the Piccacas, the another race of highly dreaded people which had entered here with the Nagas. Actually Piccacas are called Asuhas or demons. These two races of people entering Kashmir did not remain at peace with each other. There are some stories of Nagas in Kashmir in Nilmat purana. The first story is about Navbandana which in sanskrit composed of two words ie 'Naav' or boat and 'bandna' or the process of tying. As legend says that Kashmir was a lake at one time and the only

means of communication in it was through 'Naav' or boat. Uma or Parvati is said to be the first goddess who propelled a boat in it. Since the lake was covered with lofty and high snow covered mountains altogether from its south. West side, the boat reaching from one place to another was later tied with the peaks of these mountains. So these mountains from this side were called 'Navbandna', the places of tying boats. It has been revealed in Nilmat purana that with the order of Vishnu, Nagas had taken shelter here at that time because the severe bites of Garuda had hurt their body. But here, Satisar was safe from Garuda with the result Nagas made their safe establishment here. It is after this occurrence that they declared Nila, the son of Kashyapa, as their King.

Now, the question appears here that how did the Jalodhbava, the water demon, who was the most energetic in this lake, come into being. This is only after his killing that Nagas began to live here with peace otherwise it was difficult for them to keep their presence here. Who was this Jalodhbava and where from he had come here? Nilmatpurana gives us an interesting tale in this regard. It is said that Indra was enjoying on the bank of Satisara and began to love Shachi on the instigation of the demon of Sangrama. When his passions became out of order, kama or cupid made his presence and with both of these, the duo came under the influence of each other. Shachi got pregnant but unfortunately there was abortion to her. In this way one part of breed fell in the lake. This took the shape of water-demon called Jalodhbava or a creature which had taken birth from water which is component of two words i.e. 'Jal' or water and "Udbav" or formation or in other words any creature which has taken birth from water is called 'Jalodhbava'. He remained in penance of Brahma for so many eons which was at last accepted/ Brahma gave him the power to face

any eventuality. But due to the ill luck, this water-demon became most dreaded with the result began to tease the Manvas living on the banks of Satisar. Manvas began to leave the banks which became intolerable to the son of Brahma who was actually Kashyapa rajapati. He left his home but on the way his son Nila instigated him for the pilgrimage of those places which are falling in the northern parts of India. First of all both of them went for Utterakhanda. In this way Kashyapa saw the lake and present flowery valley of Kashmir full of bubbling waters. No living creature was living here due to the terror of Jalodhbava. Since he had received vardhan of Brahamaji and even Nila was not able to fight with him, he begged his father to save the Manvas at any cost from the wrath of this water-demon. In a perturbed condition, Kashyapa made up his mind to do something. After having a dip in the lake Kashyapa went to Vishnu and told him about the terror and torture of Manvas by this water-demon. After listening about the sad plight of Manvas, Vishnu decided to go to Navbandna to assess the situation himself. As soon as he began his journey, all the Devtas accompanied him. After assessing the situation, he ordered Ananta to cut one piece of Himalaya. The same was done by Ananta and as soon as this happened, there was lightening in the sky. The water of the lake decreased but Jalodhbava played another trick to save himself. He came out from the lake and covered, the whole sky with thick haze. Nothing was visible anywhere. It is said that at that time Shiva took Surya or Sun-God in one hand and Moon on the other. In this scenario Vishnu killed Jalodhbava. After that Brahma, Vishnu and Maheshwara came to the bank of the lake. Even now there are three mountain tops visible which are called Brahma top, Shankar top and Vishnu top. But after decreasing of water in the lake cum flower valley, some water remained in the low

lying area of Hari-Parvat, the water demon Chand by name remained invisible even in broad daylight. It became a matter of concern for those Manvas who lived on mountain tops at that time. They went to Devtas for want of help. Unfortunately, nobody listened to them. Highly dejected, they at last went to goddess Sharika. She realized their suffering and ultimately took the form of sparrow or Myna with a pebble in her beak and threw it on the dreaded demon which took the form of hillock, now called Hari-Parvat on the name of Myna or sparrow. In Kashmiri Myna is called 'Haer'. The end of story is not limited here. Though dead, the body of the demon began to quake this hill. At last Sharika came here again and sat on this hillock with the result soul of demon came out and Manvas got relieved of this water-demon once for all. All this occurrence happened on Ist Chaitra which is being called Navreh by the Kashmiri Brahmins. The first day of the year of Kashmiri Brahmins starts from this very day according to the Bikrami calendar. This day is celebrated by every Kashmiri Brahmin with joy and gaiety every year.

Another interesting story relating to Nagas is that how king Domodara became a serpent. Actually Domodara is said to be one of the earliest kings of Kashmir and his capital was Domodar Karaewa on which the present International Airport of Kashmir is situated. One day early in the morning when he was bathing, two Brahmins came to him for alms. But the King told them to wait till he will be free from his daily routine. But the Brahmins did not agree. Domodar remained adamant to his word. The attitude of the king irritated Brahmins and cursed him to turn into a snake. At the same time, they told him that if anybody with saintly features narrates the story of Bhagvata in your ear, then you will turn back to the form of a man. But no such thing

happened and Damodar could not turn back into a human being.

The destruction of Narpur is another story related to Nagas. It is said that king Nara was an influential king ruling Vijeshwara, an important township of Kashmir which is located on the banks of Vitasta even of this time. But the king had changed the name of this township to his own name and was called Narpur. In the same place and in the reign of same king, one Naga named Shishir Dass was living in the grove of trees with his two daughters. A Brahmin was also living with them who was a helping hand to Naga and his two daughters. In course of time the Brahmin married one of the Naga Damsels Chandralekha. The relations between the two were extremely cordial. The Brahmin boy was living his life happily with Nag Kanya. Nag Kanya was extremely beautiful. She was Lotus eyed and her hair was dazzling. On seeing this Naga Damsel, king Nara wanted to snatch her from the Brahmin and make her his queen. But his efforts did not bring any fruit. Brahmin husband and his wife remained loyal to the last and the king was not able to separate them. At the end, king wanted to use force but before that both of them reached the Naga and told him about the behaviour of the king towards them. On knowing this, Naga was so enraged with the king that with his spiritual power there was lightening in the sky followed by heavy rains. This brought wide spread destruction to the city of Narpur, so much so the people left from there. Chandralekha, the nagkanya turned into Liddar Nallah. Everywhere there was destruction and the people did not want to live there again. On seeing all this, the Naga chief repented but what cannot be cured must be endured. This township did not remain a permanent place to live in for the Naga-chief himself. So he and along with his daughter and son-in-law changed their place of lodging and

lived on Amar Nath-Pahalgam road. It is said that the Naga permanently settled in Sheshnag or what was originally called Shishrum Nag. Sheshnag has crystal clear waters and it is pious in the sense that as per tradition one has to bathe in this Naga or pond before leaving for the darshan of the holy ice lingam in Amarnath cave.

One last but interesting tale also deals with the Naga civilization. Prior to this we must understand that Nagas were very considerate towards common people of Kashmir or even to those who had come from different parts of Kashmir or of its outskirts. One such man was Padma, a courtier of king Lalitaditya. He was also his court-surgeon. The distinct of Pampore which was first called Padampur, some eight kilo metres away from Srinagar has been developed on the name of Padma since then. It is said that a man of Naga race once fell ill there and he was taken to the court physician of Lalitaditya for perfect diagnosis. The ailment of eye was detected there and the physician tried his level best to cure it but his efforts were not successful. He was perturbed and in the second phase of treatment, he enquired about the race and origin of this man. He came to know that the patient is not a Manva or a human being but a Naga in origin. He there and then announced that the patient was exhaling poisonous oxygen which harms his eyes. He covered his eyes and after some days when the cover was lifted, he found his eyes without any ailment. The eye sight was restored again and the Naga was able to see every thing as before. The Naga was pleased with the physician Padma and he gave him one mound of saffron as reward. It is said that in this way cultivation of saffron started in Padampora and the Naga who gave the mound of saffron to the court physician was actually residing on the bank of a pond at Zewan.

According to an another tale, Nagas are

called 'Ghar Devtas' in Kashmiri or the protectors of our house and property. Even in 21st century, people of Kashmir have strong faith on it. But this has its own background and tale behind it which is believable to some extent. As every body knows that Kashmir is a cold place and heaven for those who live in the plains. Coming of people from plains as tourists or visitors has not started recently. On the other hand this is the process of those days when the entry to the valley was possible through the passes leading to it. People were pedestrians and the means of communication was almost nil. So the history of coming to Kashmir by the people of plains or from those parts where mercury remains high from March to October. These people used to go back when the cold season started. In one of the years in the past people from the plains had come here to save themselves from the scorching heat in certain groups, in which one member Chandradeva by name also entered the valley. He was very old and ailing but anyhow he had been able to come to this place just to save himself from the scorching heat of plains. But due to his ill health, he could not return in the cold winter. All the people from plains left for their native places leaving this old man here to the mercy of God. But God is great. Nagas came to his help on the special instruction of their king Nila and saved him with all possible means from the severe cold. This shows the impact of sound relationship between Nagas and Manvas at that time. They were not enemies of each other but they certainly put a condition to Chandradeva, the Manva of plains to please them with the flesh of those creatures who are living in plains, flying in the air and swim in the water. The same was done by Chandradeva and in this way their condition was met. Even at this time, in the month of Posh which is coldest month of the year, in which we find shortest days but longest

and darkest nights, people appease Nagas with cooked fish on any Saturday which is called in Kashmiri 'Gadbatta'. On this day people invite their relatives, kith and kin for dinner. But this function has remained limited to some families now and with the present migration of people from the valley, nobody attaches much importance to it. On the other hand people or Brahmins who have been labelled as Pandits in the time of Zain-ul-Abdin Badshah (14th century) have a firm belief that the protector of their house and other property is 'Ghar-Devta' a house protector. According to them he is not visible anywhere. He is invisible everywhere. Usually he is called 'Batraja'. In the fourteenth of solar system in Posh, according to the Bikrami calander, Pandits celebrate it which is called *Khichdi Amavasya*. On this day pulses, turmeric with a mixture of rice is cooked which is called "Khichdi". To eat this mixture in the cold days keeps body warm. Not only that, flesh of all the three creatures found in plains, in air and in water is being cooked in a very neat and clean manner and some part of it after performing special puja etc is kept outside in the compound of the house on the name of Ghar-Devta. The wonder is that if on the another day, this has been taken by dog, that is felt the good sign of protecting the house. Actually, dog is considered faithful to man and protector of his valuables.

(To be continued)

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Gala Function dated Sept 10, 2006

A literary function was organized by Jagat Guru Bhagvaan Gopi Nath Ji charitable cultural and research Foundation, New Delhi, on 10th Sept. 06 at Kashmiri Pandit Sabha Ambphalla Jammu in connection with the release of the first ever book in Urdu on the life and teachings of Jagat Guru Bhagvaan Gopi Nath Ji entitled "Bhagvaan Gopi Nath - Akaid - o - Afkar" written by a well known writer Dr. Premi Romani. The function was presided over by Justice BL Bhat. The Podium was shared by M/S Justice BL Bhat, Col. M.K. Zarabi, Dr. Premi Romani, Dr. B.L. Pandit and Sh. Pran Nath Kaul. The book was released by Justice B.L. Bhat in presence of large number of writers, intellectuals, poets and a huge gathering of devotees of Bhagvaan Gopi Nath Ji.

On this occasion two papers were presented by Sh. PN Koul Sayil Kashmiri and Sh Jagan Nath Sagar in which the book was described as the one that throws light on message and teaching of Jagat Guru Bhagvaan Gopi Nath Ji for the entire humanity, brotherhood, tolerance and mutual respect and for upliftment of souls and enlightenment of minds which are relevant in the modern times. The book provides wonderful opportunity to Urdu readers to understand and propagate the message and teachings of Bhagvaan Gopi Nath Ji.

Speaking on the occasion Col. Zarabi President threw light on the working of Bhagvaan Gopi Nath Ji charitable, cultural and research foundation New

Delhi. He remarked that Foundation has published many books on different aspects and teachings of Bhagvaan Gopi Nath Ji in English and Hindi, but it was a great desire of the Foundation to publish a book in Urdu language highlighting the universal message of Bhagvaan Gopi Nath Ji. He appreciated efforts of the Author in producing such a good book.

The programme started with Guru Vandhana, presented by Rajesh Kher. The author of the book Dr. Premi Romani remarked that writing of a book on the message of Bhagvaan Ji was not easy for him because of various shades and dimensions of Bhagvaan Ji's personality and message. He further said that he had to work with dedication and zeal to complete the book. He also remarked that this book was a humble effort on his part to present before Urdu readers some shades of the personality and message of Bhagvaan Gopi Nath Ji and the field is open for others to work on the subject. The programme was compared by Piary Hatash.

In the said function a memento was presented to the author by Sh Pran Nath Kaul on behalf of Jagat Guru Bhagvaan Gopi Nath Ji charitable cultural and research foundation New Delhi. A citation was read by Dilip Sharma research scholar of department of Urdu (Jammu University) on the life and works of Dr. Premi Romani. Dr. Roshan Saraf and PN Shad presented Bajan on the occasion.

The vote of thanks was presented by Dr BL Pandit, Editor Prakash Bhagvaan Gopi Nath.

AND

Birthday Celebration

Jagat Guru Bhagvaan Gopi Nath Ji's Birthday (Solar Calendar) was celebrated on July 3rd, 2006 with full gaiety at a Guru Sansthan Uttam Nagar, under the auspices of Bhagvaan Gopinath Ji Foundation.

The Puja started 10 A.M. in the presence of Bhagvaan ji's devotees Tahar (yellow rice) was distributed among the devotees followed by Prashad at 1.00 PM.

Devotional Bhajan & Kirtan was held for the full day by the artists of "Sangeet Sadhna sadan" sector 30, Rohini led by Prof M.L. Udai, Principal of the Institute followed by Aarti at 6-30 PM.

A special feature of the occasion was distribution of medical aid.

— M.L. Kak
Publicity Secretary

Address by the Chief Guest on Book release function at Jammu by Hon'ble Justice B.L. Bhatt (Rtd.) J&K High Court.

My Dear Brothers and Sisters

At the outset, let me extend my thanks to Sh. Pran Nath Ji Koul, the Chief Patron of the Jagat Guru Bhagavaan Gopi Nath Charitable, Cultural and Research Foundation, New Delhi and to the Members of this Foundation for having invited me to preside over the Book Releasing Function of the translation of the book "The Saint Extra Ordinary Bhagvaan Gopi Nath Ji" authored by Sh. T.N. Dhar 'Kundan' in English and translated by Dr. Romani in urdu language. This is a great honour and blessings of Bhagvaan Ji to me, which I most humbly acknowledge.

Let me confess that I do not know much about Bhagavaan Ji who is the hero of today's function, which I find is attended by the great Scholars, Educationists, and people of High Ranking Profile. Can anybody amongst us say as to whether he or she knows his or her self. If there is one then we can say that here is a person who knows Bhagavaan Ji, the Infinite Being to whom the entire creation belongs. I mean to say that unless a person knows his or her self he can never dream of knowing or understanding Bhagavaan Ji. The Jeevan Mukhta and an Elevated Soul sage yagnevalkya, while addressing his spouse "Maitreyi", also a saint of the highest order said, *"Oh my! Beloved it is not for the sake of the husband that the husband is dear, but for the sake of self, husband is dear, not for the sake of sons the sons are dear, but for the sake of self the sons are dear, not for the sake of wealth the wealth is dear, but for the sake of self the wealth is dear, it is not for the sake of anything that anything is dear but for the sake of self that anything is dear."*

Therefore brothers and sisters if you want to know Bhagavaan Gopi Nath Ji you have to know and search "self" within the nine gates of your body.

In Chapter 3 of this Book "Bhagavaan Gopi Nath Akaed Ve Afkar", it is mentioned that on one occasion one of the disciples of Bhagavaan Ji asked him as to "who is his Guru". To this Bhagavaan Ji replied and said, "out of the 700 Shlokas of Bhagwat Gita any one Shaloka can be the Guru of a seeker of truth". It implies that Bhagavaan Ji was follower of Bhagwat Geeta, had complete grasp of the holy scripture which by itself is a Braham Vidya and desired that his disciples should read and translate it into practice in their lives so that they are transformed. In Chapter 7 of the Holy Geeta Lord Krishna has said,

"Chatur Vidya Bajantay Mam....."

..... Cha Barthar Shaba."

Meaning thereby four types of virtuous persons remember me, a person in distress; seeker of Wealth, seeker of Knowledge and a Jnani or wise person. In the following Shaloka He has commended that the Jnani/Wise person is dear to me. In the light of this commandment one has to be a Jnani. For a person desiring to be Jnani/wise both physical and mental concentration is necessary. By physical concentration through Yog Asana one develops physical health which makes our senses of action that is to say hands, feet, tongue, organs or reproduction and elimination active. The mental concentration enables a person to control his senses of perception viz; sight, hearing, smell, taste and touch. Karma Yogi is one whose senses of perception are functioning in an organized and controlled manner while the senses of action are active. It is with the help of such concentration that an individual can understand his "self" and in turn can understand Bhagavaan Gopi Nath Ji, provided he has faith in him and his teachings. In this context it is pertinent to recite a Shaloka of Geeta Ji where in Lord Krishna has issued a mandate which says,

"Shardavan Labtay Jnanm....."

(Chapter 4 Sholaka 39)

Which means that one who has faith in God; the Guru and his Scriptures enjoys peace supreme. Therefore the faith or the Shradha is the first imperative for the regeneration of spiritual life. Once a student in Delhi met Vice President Dr. Radha Krishnan and asked him, "Sir since you are a great philosopher, can you explain the difference between science and religion, there seems to be some contradiction between the two. Religion speaks of something which is not seen and people have faith in that. But in science one says he accepts only that what he sees. So it appears the scientists are anti-religious." Spontaneously, Dr. Radha Krishnan gave an excellent answer. He said it is something like this, "a little science takes you away from religion, and more of it brings you nearer to religion".

There are three ways how beings launch their lives to fulfilment viz competition; co-operation and self dedication. The lowest order of creation exits by mere competition, wherein the struggle for existence is the constant feature. The stronger survives, the weaker either ranks behind or is exterminated (wiped out). Under co-operation the cruel competition gets minimized and intelligent co-operation gains ground. This process is known as social life, which is more conducive to growth; collective peace; security; progress and development in the society. Self-dedication in the highest order of society. Self-dedication is an act of offering the best and the most useful for the welfare of others. As a result, both are benefited. For a example a teacher who imparts education to the raw minds of students, the students learn and the teacher gains experience or like a shrewd business man who shares the fruits of his wealth with the workers responsible for the growth of his business, the labourer gets some succour and the business man makes his business secure and extends it. The great saint Bhagavaan Gopi Nath Ji a great Guru belongs to this category of beings. Various instances are quoted in this Book which explain how Bhagavaan Ji had given his best, for the life, security and prosperity of the needy and deserving who appeared before him for his grace.

The teachings of Bhagavaan Ji are well dealt with in Chapter 10 of this Book which are Bepure in mind and thought be on the side of truth, which implies impartiality, self culture, humility, faith, loyalty, meditation, renunciation, boldness, compassion etc. Pure in thought means one has to rise above likes and dislikes, desire, anger and passion should be punctual in his duty which is called Nitya Karma and should know his duties towards others called Kartavya. Bhagavaan Ji has taught his disciples and even all the persons who would present himself for his grace with examples because Bhagavaan Ji being Brahm Jnani was conscious of the fact that examples speak louder than words.

Lastly, let me say that the translation of the Book "Saint Extra-Ordinary Bhagavaan Gopi Nath Ji" authored by Sh. T.N. Dhar in English and translated by Sh. Dr. Premi Romani into the Urdu language is not an easy job. Dr. Premi Romani had discharged this Karma in an excellent manner. The translation of this Book will give wide publicity to the message and life of Bhagavaan Ji among those who know Urdu language well. Dr. Premi Romani has translated this Book with great precision and sense of responsibility. It is great contribution for the society in general and for Kashmiri Pandit community in particular. For this the author deserves complements of our community. This can be understood by doing this sacred job he together with his family had remained absorbed in their thoughts with Bhagavaan Gopi Nath Ji which is highest order of devotion. No award given by us can compensate him. I assume that Bhagavaan Ji has already rewarded him for his complete devotion. With respect to complete devotion (Ananya Bakhti) the mandate of Lord Krishna as contained in Holy Geeta Ji is:

"Ananyan Yash Chintyanta....."

Chapter III Shabka 27

Which means that a person who is fully devoted to me, I provide him with gain and security. Therefore, I am sure Bhagavaan Ji shall henceforth grant Dr. Romani prosperity and security for the rest of his life alongwith his family.

Thanks!

“भगवान गोपीनाथ - अकायिद व अफकार और मुतर्जिम डा. प्रेमी रोमानी”

- पृथ्वी नाथ कौल “सायिल”

उर्दू जुबान में शायी की गई पुर कशिश और पुर ज़ेब तसनीफ मोसूमब - “भगवान गोपीनाथ - अकायिद व अफकार” को देखकर मेरा मन बाग बाग हो गया और जुबान से एक लख्ख वाह वाह के अलफाज़ निकल पड़े। वजह फकत यही थी कि अब तक मेरी आंखों के सामने हिंदी और अंग्रेज़ी जुबान के इलावा कहीं कहीं कश्मीरी में ही भगवान गोपीनाथ जी की पहलूदार शखसियत ग़रामी से मुतअलिक किताबें, लेख, मज़ामोन और शैरी तखलीकात गुज़री थी। आज यह पहला मौका है कि इतने अज़ीम व आलमगीर शुहरत शखसियत के अकायिद और अफकार से मुतअलिक मशहूर व मारूफ अदीब व शायिर जनाब त्रिलोकी नाथ धर ‘कुन्दन’ की अंग्रेज़ी तसनीफ का उर्दू तर्जमा डाक्टर प्रेमी ‘रोमानी’ का हमारे सामने आया है, जो एक मुबारक कदम है।

जगत् गुरु भगवान गोपी नाथ जी चेरिटेबल, कलर्चल एण्ड रिसर्च फावडेंशन (रजिस्टर्ड) एक/बी. दयालसर रोड, बैंक ऑफ बरोडा लेन, उत्तम नगर, नई दिल्ली-110059 की दर्खास्त पर डा. प्रेमी ‘रोमानी’ ने इस काम को बतौर चैलेंज हाथ में लिया है, और निहायत खुश असलोबी से इसे पाये तकमील तक पहुंचाया। इस किताब के कारे नुमायां की अंजाम दिही में डाक्टर ‘रोमानी’ ने जिस अकरेज़ी, जान फिशानी, लगन और पुख्तागी से काम लिया है, वह इस किताब की खूबी, खूबसूरती और कामयाबी का सबूत पेश करता है। उर्दू की दुनिया में ऐसा काम सराहने, दाद देने और हकीकी वाकियात की, सही सही वाकफियत बहम पहुंचाने का खसूसी ज़रिया तस्सवर हो सकता है। किताब में बरती गई तरतीब काबिल तारीफ है। डा. साहिब ने जिस दानिशमंदी और ज़िहनी काबिलियत से इस किताब के मोजू को उर्दू के सांचे में ढाल दिया है, वह अपनी मिसाल आप है। यह वाकई एक मुद्दबिराना काविश है। मखसूस व मुनासिब मुहावरात, अलफाज़ के मकबात और इस्तिलाहात को उर्दू के मुवाफिक ढंग से इस्तेमाल में लाया है। किताब में दर्ज वाकियात को सही मानों में पेश किया गया है। तबुका की जाती है कि कारईन इसकी खातिर ख्वाह कद्र करेंगे और मुस्तफीद होंगे।

किताब के कुल एक सो छेसठ सफहात हैं। किताब कुल बारह अबवाब पर मुश्तमिल है। इनके अलावा इन अबवाब से पहले ‘अपनी बात’, ‘इब्तिदाइया’ और ‘मेरी

बात’ तीन उनवानात के तहत अलग अलग असहाब ने अपने ख्यालात वज़ाहतन बयान किये हैं। मिसाल के तौर पर ‘अपनी बात’ में मुतर्जिम डाक्टर ‘रोमानी’ तहरीर फर्माते हैं कि कश्मीर सदियों से सोफियों, संतों, योगियों, और तपसवियों का मसकन रहा है। यहां के चप्पे चप्पे पर मन्दिरों, आश्रमों, इबादत गाहों, दरसगाहों, पाठशालाओं की कसरत मिलती है। जिनमें यह ऋषि, मुनी, योगी और तपस्वी अपनी योग साधना में मसरूफ रहते थे और आलमे इन्सानियत की फलाह व बिहबूद के लिए प्रार्थना करते थे। यह सिलसिला आज तक इस फिरदौस बर रूये ज़मीन में जारी व सारी है। भगवान गोपीनाथ जी का नामे ग़रामी ऐसे ही महायोगियों की सफ में सरे फिहरिस्त है। जिन्होंने अपनी घोर तपस्या से योग और साधना की दुनिया में आला मर्तबा हासिल करके सारे जग में एक नया इन्किलाब लाया।

भगवान जी ने न तो गुफाओं या ग़ारों में पनाह ली, और न पहाड़ की चोटियों को ही अपना मकान बनाया। न सुंसान जंगलों की राह ली और न ही नगर-नगर ढेरा जमाकर अपने रूहानी कमालात का डंडूरा पीटा। बल्कि वह अपने ही रहने की जगह एक छोटे से कमरे में तपस्या करते रहे और अपनी साधना में मेहव रहकर एक ऐसी मंजिल पर पहुंचने में कामयाब हुए जिस को योगियों की जुबान में त्रिकाल दृष्टि का नाम दिया गया है।

इसी तरह तर्जमा कार ने हकीकी बातों को बगोर समझकर अपनी तहरीर की बुनियाद बनाया। चूंकि अपनी तहरीर व तखलीक से बदर्जाह किसी दूसरी जुबान से अपनी तहरीरी जुबान के तर्जमा करना बकौलि मुतर्जिम ज़ोयि शीर लाने के मुत्रादिफ है। वाकई तर्जमे की जुबान में मौजून व मुनासिब अलफाज़ के मरकबात का इन्तिखाब करना जोखों का काम है।

भगवान गोपीनाथ जी की सीरते पाक और उनकी योग साधना के बारे में मुत्तअदिद किताबें शायी हो चुकी हैं, जिन में जनाब एस.एन. फोतेदार, श्री बी.एल.काक, डाक्टर चमनलाल रैणा, प्रो. मखन लाल कुकिलू, श्री बी.एन. हंडू, “उपकारी”, श्री टी.एन. धर “कुन्दन” की तसानीफ काबिले ज़िक्र हैं। इन किताबों के इलावा इस मोजू पर प्रो. अमरनाथ धर, डा. कौशलया वली, कर्नल आर.के. लंगर, प्रो. जानकी नाथ शर्मा, प्रो. ओ.एन. ज़ंगू, श्री पी.एन. मधुप, स्व. श्री मोती लाल ‘साकी’,

श्री प्राण नाथ कौल, श्री पृथ्वीनाथ कौल 'सायिल', श्री चमनलाल राजदान और मुत्तदिद उल्मा व दानिशवरो ने खामा फर्सायी की और नित नये नताइज अखज्ज करते रहे और नये इन्किशाफात से वाकफियत फराहम करते रहे।

प्रो. कुकिलू ने "सद्गुरु देवस्य नामावली" के नाम से भगवान गोपीनाथ जी के अकाइद व अफकार पर लिखे गये (108) एक सो आठ संस्कृत श्लोकों की सलीस हिन्दी जुबान में वजाहत के साथ तशरीह की है। डा. चमन लाल रेणा ने इन मंत्रों को अंग्रेजी के कालिब में ढाला है। मशहूर सुहाफी श्री बी.एल.काक ने सवानेह- 'लार्ड गोपीनाथ' तहरीर की, जो भगवान गोपीनाथ जी से मुतअलिक गोनागों मोजूआत पर एक अहम किताब है। भगवान जी की शखसियत और उनके अकाइद व अफकार के हवाले से नए-नए तहकीकी मराहल तय हो रहे हैं।

भगवान गोपीनाथ जी के भगत दुनिया के कोने कोने में फैले हुए हैं, जो न सिर्फ उन के पैगाम को अवाम तक पहुंचाने में मसरूफे अमल हैं, बल्कि उनकी शखसियत और अकाइद के मुखतलिफ ज़ावियों पर गोर व फिक्र करके उनकी ज़िदगी के वह गोशे उजाग्र करके मन्ज़ूर आम पर ला रहे हैं जो अभी तक लोगों की नज़रों से ओझल थे।

कई गैर मुलकी अकीदत मंदों ने भगवान जी को महात्मा बुद्ध से मुकाबला किया है। हिन्दी जुबान के एक मोतबर शायिर सुमित्रानन्दन पंत ने आपको राम व कृष्ण और बुद्ध जैसे अवतारों की सफ में रखा है।

न सिर्फ हिन्दोस्तान में बल्कि यू.एस.ए., आस्ट्रेलिया, जनीवा, और दूसरे कई मुमालिक में वकल फवकल भगवान जी के अकाइद व अफकार पर मुखतलिफ सेमिनार मुनअकिद हो रहे हैं।

दौरे हाजिर में बहुत सारे रसाइल व जरीदे शायी हो रहे हैं। जिन में 'कौशुर समाचार', देहली, शुद्ध विद्या जम्मू, प्रकाश भगवान गोपीनाथ दिल्ली, खीर भवानी टाईम्ज़ जम्मू क़ाबिले ज़िक्र हैं, इन सब रसाइल में आये दिन भगवान गोपीनाथ जी की गरांकद्र शखसियत से वाबस्ता मज़ामीन छपते रहते हैं और रोज़ बरोज़ नए-नए लिखने वाले भी इस मोजू की तर्फ रज्जु हो रहे हैं।

कश्मीर के इस महान संत ने कश्मीरी शैवमत को भी अपने खयालात का मरकज़ बनाया था। यह विाव भगवान जी की शखसियत, उनके अकाइद व अफकार, उनकी तपस्या उनके कश्फ व करामात का पूरा पूरा एहाता करती है।

मुतर्जिम ने उर्दू जुबान के कालिब में ढालकर इस किताब के ज़रिये पूरी उर्दू दुनिया को इस अज़ीमुलशान शखसियत के अकाइद और अफकार से रोशनास करके इस की तर्फ रागिब किया है, जो हकीकत में एक

कारनामा है।

अपने इब्तिदाइया में भगवान जी के मशहूर भगत श्री प्राणनाथ कौल भगवान जी की सुहबत व संगती में साल हा साल बैठकर इस ज़ाते गरामी के बहुत सारे गोशों को उभारते हुए कई नकात पर बात करते हैं। श्री कौल भगवान जी की सेवा में दिन रात लगे रहते थे। ज़ाहिर है आप भगवान जी के आदात, अकाइद व अफकार से बखूबी वाकिफ हैं। आपने कहा है कि भगवान जी को गीत व संगीत का बड़ा शौक था भगवान जी के हां बार बार सूफियाना मोसीकी और दीगर संगीत की महफिलों का एहतिमाम हुआ करता था। उनके मदाह कुछ गीतकार व मोसीकीकार खुद आपके पास आकर महफिलें जमाते थे। भगवान जी हर मर्द के अंदर शिव और हर औरत में पार्वती का रूप देखने के मतमनी थे। कौल साहिब का दावा है कि उनका पूरा ख़ांदान उनके महा निर्वाण होने तक उनका आशीर्वाद लेता रहा। कहते हैं भगवान जी खुद बज़ात फरमाते थे कि उन्हें अपने अकीदतमंदों से इतनी ही मुहब्बत है जितनी की गोपियों को कृष्ण के साथ थी। भगवान जी ताहयात सच्चे ब्रह्मचारी ही रहे। अखलाक व आदाब की रग़बत रखने वाले संत थे।

भगवान जी को गुरु गीता के साथ अज़ हद मुहब्बत थी। आप बार बार इसे पढ़ते थे और उसके अशआर तथा श्लोकों को गुनगुनाते रहते थे। आप कहवा और दूधवाली चाय पीने के आदी थे।

प्रो. कुकिलू ने अपनी तहकीक से भगवान गोपीनाथ जी को शिव और शक्ति का स्वरूप करार दिया है।

भगवान जी पहले पहले पशामीना के कारोबार के साथ जुटे रहे। बाद में विशनाथ प्रिंटिंग प्रेस में कम्पोज़िटर बने। कभी अपनी दुकान भी चलाते रहे।

किताब में 'मेरी बात' के उनवान के तहत श्री टी.एन. धर 'कुन्दन' ने एक श्लोक से शुरू करते हैं जिसका तर्जमा डा. रोमानी यों करते हैं - "अगर पहाड़ों की सियाही समंदर की अथाह गहराइयों में डालकर मिलाई जाये - दरख्तों की टहनियां कलम के तौर पर इस्तेमाल की जायें - तमाम काइनात को लिखने की तख्ती में तब्दील किया जाये - और सरस्वती मुसलसल रक़म करती जाये - फिर भी आपके वसाइफ का इज़हार करना दुशवार है।" (मेरा इशारा जनाब कुंदन की तर्फ है।) आप इस अमर के काइल हैं कि भगवान गोपीनाथ जी के आदाते सोफियान, उनके अकाइद व अफकार, उनकी तपस्या, उनकी रोज़मरा कारकरदगी, अमल और क्रिया, उनकी मनाज़िल का हसूल और उनके कश्फ व करामात का कोई शुमार नहीं। उनके अवसाफ की गिनती नहीं। श्री 'कुन्दन' ने भगवान जी के आदर्शों असूलों और उनकी शखसियते सालिह के बारे में जो

भी मवाद हासिल किया, उसका बाकाइदा तौर मुताला किया। उसे परखा और बखूबी जांचा भगवान जी के अफकार व अकाइद का उन पर गहरा असर हुआ। आप कहते हैं कि भगवान जी रूहानी मस्सरत के पैगाम्बर हैं। किताब में भगवान गोपीनाथ जी की हयात और मुखतलिफ मसरूफियात से मुतअलिक दस बारह तस्वीरें हैं जिनको मौजून व मुनासिब जगहों पर रखा गया है। जो भगवान जी की मुखतलिफ कैफियतों उनकी मसरूफियात वगैरा की सही अकासी करती हैं। सर बर्क पर छपी तस्वीर में एक तारीखी मन्ज़ूर नज़र आता है जिसमें भगवान गोपीनाथ जी के हब्बा कदल चोंदा पोरा में मला साहिब के मकान में कयाम के दौरान आखरी आसन की मन्ज़ूरकशी की गई है।

भगवान जी अपने भगतों के साथ मुखतलिफ तीर्थ स्थानों की यात्रा पर जाना पसंद करते थे। अकसर चक्रेश्वर हारी पर्वत, शारिका भगवती के चश्मा पुखरीबल, खीर भवानी तुलामूला, जिष्टा देवी जीट्टय यॉर, ज्वाला माता खिव, त्रिसंध्या और अमर नाथ जी वगैरा के अस्थापनों की यात्रा करते थे।

पुखरीबल के चश्मे की सफाई जो साल में दो बार हुआ करती थी, भगवान जी खुद बजात अपने हाथों से चश्में में जमा हुए गले सडे पत्ते, फूल और कीचड निकाला करते थे।

भगवान जी अपनी धार्मिक किताबों का मुताला करते थे। बाकी वाकियात और हालात किताब का मुताला करने के बाद ही मालूम किये सकते हैं।

पेश है कि अब कुछ बातें तर्जमाकार डाक्टर प्रेमी रोमानी के बारे में :-

डाक्टर प्रेमी रोमानी रंग टेंग आली कदल सिरीनगरके एक अहले इल्म कश्मीरी पंडित घराने में पैदा हुए। आपके वालिदे माजिद डा. ब्रज प्रेमी, उर्दू और कश्मीरी के नामवर अफसाना निगार, मुहहकिक और नकाद थे। डा. रोमानी ने पहला दर्स इन्हीं से हासिल किया। फिर आले अहमद 'सरूर' प्रो. मसरूद हुसैन खान, प्रो. कमर रईस, जनाब अखतर उलईमां, जनाब मजहर 'इमाम' जैसे शोरा और उदबा से इकतिसाबि फैज़ किया।

आपने एम.ए. उर्दू की डिग्री कश्मीर यूनिवर्सिटी सिरीनगर से हासिल की। 1986 ई. में आपने प्रो. आले अहमद सरूर की निगरानी में इकबाल इन्स्टीच्यूट कश्मीर यूनिवर्सिटी से इकबाल और जदीद उर्दू शायरी के मौजू पर एम.फिल की डिग्री हासिल की। 2000 ई. में आपको "मजहरे इमाम - "हयात और फन" के मौजू पर पी.एच.डी की डिग्री तफवीज़ की।

डा. प्रेमी रोमानी ने अपने अदबी सफर का आगाज

1968 ई. में शायरी से किया। सबसे पहली नज़म "तारे" बच्चों के लिये लिखी। जो 1968 में माहनामा "पयामे तालीम" देहली में शायी हुई। इसके बाद आप का अफसानों और इनशाइयों का दौर शुरू हुआ। अब तक मुलक और वीरोनि मुलक के ममताज इलमी व अदबी रसाइल व जराइद में आपके मुत्तदिद तहकीकी मकाले शायी हो चुके हैं। डा. प्रेमी की अब तक दो दर्जन से भी जाइद किताबें शायी हो चुकी हैं। जिनकी इल्मी व अदबी हलकों में पज़ीराई हुई है। इनके इलावा आपने बहुत सारे फिक्क अंगेज़ मकालात तहरीर किये हैं। इस वक्त जम्मू में मुकीम हैं और इल्मी व अदबी कामों में मुनहमिक हैं। आप उर्दू के साथ-साथ कश्मीरी में भी लिखते हैं। आप की किताबों में जदीद उर्दू शायरी, अवराक, तहरीर व तकरीर रदे अमल, संगे मील, इकबाल और जदीद उर्दू शायरी, मजहरे इमाम-हयात और फन, तासरात इन्तिखाबे मज़ामीन, ब्रज प्रेमी - एक मुताला, ब्रज प्रेमी शखसियत और फन, अफकारे वल्ली वरासत, व्यङ्गनय वगैरा वगैरा मन्ज़ुरे आम पर आ गई हैं। जिनकी अदबी हल्कों में खूब सराहना की गई है।

हमें डा. प्रेमी रोमानी जैसे फरमांबरदार और फर्ज़ शनास संतान पर फखर है। जिन्होंने अपने वालिद डा. ब्रज प्रेमी के स्वर्ग सिधारने के बाद उनकी पंद्रह किताबें मुर्तब करके शायी की हैं।

आपकी इल्मी बसीरत, अदबी काबलियत और तखलीकी अहलियत के पेशे नज़र आपको उत्तर प्रदेश यूनीवर्सिटी से भी एज़ाज़ हासिल हुआ है। और आज भी डा. साहिब ने एक और अदबी कारनामा अंजाम दिया है, जिसके लिए उर्दू जुबान के अदबी हलकों में आपके काम की दाद दी जा रही है। वह है आपकी तसनीफ "इकबाल और जदीद उर्दू शायरी" पर आपको मगरिबी बंगाल उर्दू अकादमी कोलकत्ता की जानिब से कुल हिन्द मुकाबले की सतह पर गरांकद्र एज़ाज़ से नवाज़ा गया है।

'डा. रोमानी प्रेमी' की मुतज़िक्का बाला तसनीफ 2004 ई. में रचना पब्लीकेशन 1/3 नसीब नगर जानी पोर जम्मू के ज़ेरे एहतमाम शायी हुई है। किताब में इकबाल के फिक्क व फन का नये तनाज़िर से जायज़ा लिया गया है। जो सराहने के काबिल है।

डाक्टर मौसूफ भगवान गोपीनाथ जी जैसी शखसियत पर दिल व जान से काम करते करते उनकी सीरते पाक से बहुत बहुत मुतासिर हुए हैं। हम भगवान जी से आपकी सेहत व सलामती और नित नई इल्मी व अदबी महारत के लिये दुआ गो रहेंगे।

- शुक्रिया

सरखम

- डा. बी.एल. पंडित

दितम शांती त शमदम।
ही दीवी छुस ब सरखम॥
लोकचारुक व्यवहार,
आसान ज़न बेबि-नार।
गलती गछान कम कम
ही दीवी छुस ब सरखम॥
मूह-मायायि हुंद ज़ाल
वारह-वारह छुय वलान नाल।
कामनायि हुंद जम-जम
ही दीवी छुस ब सरखम॥
अपज़िस पोज़ करान
ती करान घरह बरान।
बोंज्य तारान हरदम
ही दीवी छुस ब सरखम॥

विषयन पहुँ लारान
सौंचान न केंह समझान।
यीरू गयि लूख कम-कम
ही दीवी छुस ब सरखम॥
लूक - न्यंघा करनुक
ज़न असि ठेकह हयोतमुत।
पननि ऐ'बुक न कांह गम
ही दीवी छुस ब सरखम॥
पापन हंदि अंबार
अटस'य गयि म्य सवार।
शरमि सूत्य चश्मह पुर-नम
ही दीवी छुस ब सरखम॥

व्यनती करान रात-घन
पापन दितह वज छयन।
सतची वथ म्य हावतम
ही दीवी छुस ब सरखम॥
हाव असि शुभ-दर्शुन
करहोय पोशि वरुन।
गुलन प्यठ त्राव शबनम
ही दीवी छुस ब सरखम॥
करान छीय ज़ारह पारा
करतह केंह सोन चारा।
नावि सान्य चीय रठ नम
ही दीवी छुस ब सरखम॥

श्री चक्रेश्वर स्तुति

- जया सिबू रैना (अमेरिका से)

I

प्रद्युम्न शिखरासीनां मातृ चक्रोपशोभिताम्।
पीठेश्वरीं शिला रूपां शारिकां प्रणमाम्यहम्॥
माता शरिके
श्रीचक्र भी तुम हो...,
शिला रूप शैलीपुत्री भी
प्रद्युम्न पीठ के शिखापर हो सदा
आसीन, नित नवीन।
तुम्हारे रूप से ही पूजा जाती...
मातृका चक्र की चेतना
शाश्वत, विकसित होती, सुशोभित
निरन्तर दर्पण जैसी...,
अक्षरों को स्पन्दित करती हुई
अर्थ बताती, नृत्याकार से चलती
थिरकती, अनुभव देती आत्मीयता का,
संसरण का, जहाँ देवता दिव्य ज्ञान
प्राप्त करते हैं, तुम्हारे ही आँगन में...,
प्रकाश और विमर्श की अनुभूति तुम हो!

कला और जीवन, निखिल सौंदर्य से
स्फुरित करती, त्रिक शास्त्र के कण-कण में
तब तु सतीसर को संवारती हो,
अपनी गम्भीर नीरवता के भीतर
शक्तिपात का पान कराती 'रोम रोम में'
माता शारिके! इक प्रसन्नचित से झुकती हूँ
तेरे ही दिव्य-दरबार है।
जिसका नाम चक्रेश्वर पर्वत है।

II

चैक्रीश्वरस मंजु छु चोन थोंद वास।
मातृकायि करान तत्थ न्यथ करान विलास॥
शिलायि मंजु बिहिथ छयख करान अर्थुवास।
शारिका नाव छुय चोनुय यि छुम व्यश्वास॥
बब भगवान छुं दिवान अति न्यथ प्रकरम।
सन्वख रोज़ान परान शारिका रूपी सूहम॥
ग्रग्वुन शब्द ऊँ छु मोंत्रिकायन हुन्द क्रम।
शब्द रूपी शक्ति मंजु शिव छंडुन छु अख् श्रम॥

छुमराग चोनुय

- गिरधारी लाल 'दास'

भगवान गोपीनाथ छुम राग चोनुय

जागे रोजै बरतल वोलो
दर्शन चानि बनि अनुग्रह सोनुय, भगवान....

गुणवर्णन कुस करि बबे चोनुय
सम्पूर्ण शिवरूप छुख आसवुन
ज्ञान गंगा शेरि छय वुजवुनैय, भगवान....

दून्या जौलिथ मोख प्रजलुं वुनुय
कष्ट दूर भख्यन छुख करैवुनुय
कष्टहर छुख कर कष्ट दूर सोनुय, भगवान....

ओंकुय उच्चारन छुख करैवुनुय
दर्मे दर्मे सोऽहं छुख जपवुनुय
जगिहुन्द कल्याण छुख चैं करवुनुय भगवान....

अन्तः करनन छुम लोल चोनुय
नेशबोद्ध छुस बबे दिम दर्शनुय
दर्शुन मे हावतम जूनि चलि गूहनुयै, भगवान....

करनावि तारवुन नाव छुय चोनुय
करताह छुख चैं लाग नावि हम खूर
तारि भवसागरस अखनांव चोनुय, भगवान....

चारहगार छुखना चारहकर म्योनुय

बखशनहार छुख चारहकर म्योनुय
व्यन्ती बबे बोज दौस छुस बे चोनुय, भगवान....

चयै छुख बब तेँ मौज सदग्वैर म्योनुय
अज्ञानगटेँ छुख चैं गाल्वुन
दरमन स्मरण रोजि नाव चोनुय, भगवान....

भख्य आयि लारि करनि दर्शुन चोनुय
दयासागर छुख दिख दर्शुन
डूनोंह दिथ मनैसरें सोरान नावें चोनुय, भगवान....

मोह मायायि निशथाव मन दूर म्योनुय
हरदर्मे स्वरनाव सोऽहं सो
शरनागत छुस बबे भगवानें चोनुय, भगवान...

गरिगारि अनुग्रह छुम बबे चोनुय
कौचाह छम बबे दया चोनी
उपकार बबे छुम कोताह चोऽनुय, भगवान....

मजलूम "दास" शरनागत चोनुय
शरनुय आमुत दिस दर्शुन
दरमन ललैवुन नाव तस चोनुय, भगवान....

सत चित्त ज्ञान

- चमन लाल राजदान

पाद तुहुन्दैय कोमल अमृत चावान
प्रावान सौरी छि सत चित्त ज्ञान।
डोख छुख तुहुन्दुय आनन्द छावान
प्रावान सौरी छि सत चित्त ज्ञान ॥1॥

शरणागत छुस अर्थें रेंट करतम्
बरतम हलम तमि अनुग्रहें सूँत्य।
दौदय छिम अन्दरोस सिर छुस बावान
प्रावान सौरी छि सत चित्त ज्ञान ॥2॥

पजरुक तेँ थजरुक वोपदीश वनतम
सन्तम मे सारिनुय प्राण पांचन।
क्रूथ लूभ मोह जनतेँ जडै-मोड फालवान
प्रावान सौरी छि सत चित्त ज्ञान ॥3॥

ग्वरें कृपायि सूँती अनिगटेँ कासतम्
रोजतम दोह तेँ रात न्यैथरन तल।
जलें सूँत्य सर्गवान बैनिथ बागवान
प्रावान सौरी छि सत चित्त ज्ञान ॥4॥

करमस म्योनिस् रचि रचि शेरतम्
फेरतम् पोत ह्यथ दिथ मे सुम्रण।
क्रूठ छम् वथ तय वथ छिवे हावान
प्रावान सॉरी छि सत चित्त ज्ञान ॥5॥

सुम्रण कॅरिथये ओबरय मे अंतम्
खनतम् अर्थे सूत्य ज्ञानुक सॅद्धरै।
पाप रेह जौलिथ शिहलिस सावान
प्रावान सॉरी छि सत चित्त ज्ञान ॥6॥

धर्मचि वति प्यठ गंगेजल चावतम्
बावतम् सिर तय सुं कति मेल्यम्।
वेनेपोश मादल न्यथेर आलवान
प्रावान सॉरी छि सत चित्त ज्ञान ॥7॥

अहं त्रौविथ वनव सोऽहं शिवोऽहं
ऊँ पॅरिथ्य लेखव यि शारदा पौठय।
रूज्यतव बबटाठि असि नजराह त्रावान
प्रावान सॉरी छि सत चित्त ज्ञान ॥8॥

भगवान जियस कुन व्यन्ती

- रानी कौल

बे यिनसें मरय तुहुन्दी शरय, बबा कासतम् में अरैसरय।
सद्गुरे यिनसें प्यम परय, बबा कासतम् में अरैसरय॥

मनेकिन्ये बबे यिने गछहम दूर, यछपछ ते आशा थेविज्यम् पूर।
तमि आशायि रौस्तुय यिनसें मरय, बबा कासतम् में अरैसरय॥

पादन ते चरनन तल बे बेहमय, लोति लोति सारेय कथे बोजतम्।
चाया चयथ नेरे पनुनुय घरय, बबा कासतम् में अरैसरय॥

लागय शेरे ब्यल तु मादल, हर विजि थौविज्यव सौनी कल।
यिनसें गच्छय टाठ्या बे बरय, बबा कासतम् में अरैसरय॥

दरदिल ऑसिथ तुह्य क्याजि में दूर, तहुन्दे दूरैरय सपद्यम् सूर।
पापशाप गौलिथ करतम् निरमलय, बबा कासतम् में अरैसरय॥

बबैराजि यिनसें लगय बे पामन, क्याजि त्रावथस दूर गामन
विजि विजि हर दम कॅरिज्यम् पूरय बबा कासतम् में अरैसरय

प्रान म्योन्य येलि बबा नेरन्य हेनम्, तमि विजि यिनसें में त्रावहम्।
अथैरोटे मे कॅरिज्यम् वेशेनारपनय, बबा कासतम् में अरैसरय॥

तोहि रौस कस वने कुस दियम् तार, अपैजुय संसार चाले कुस म्योन बार।
पापैशापे क्रूथ निश करतम् छैनय, बबा कासतम् में अरैसरय॥

'रानी' रूजैस लौकचारस अनजान व्वन्य दितम् ज्ञान बैयि पहचान।
कास्त सोरी जरजरय, बबा कासतम् में अरैसरय॥

अख

- पूजा सप्त

अख परनावुम तूँ अख लेखुनावुम,
याद पावुम अख बबुँ भगवान।
अख हेछुनावुम तूँ अख स्वरनावुम,
याद पावुम अख बबुँ भगवान।।

अख दयि सुन्ज वथ व्ययि छुनुँ काँहछा,
अख वथ सद्वरस तारेम अपोर।
अख शब्द भाव मनि मैज गनिरावुम,
याद पावुम अख बबुँ भगवान।।

अख रंगुँ वॉरा, पोश छिस रंगुँ-रंगुँ,
छान्दय बुँ कमि रँगुँ प्रेयमुक पोश।
अख रँग दिम तमि रँगुँ रँगुनावुम,
याद पावुम अख बबुँ भगवान।।

छट्टुँ-छठ कूत्यनं जन्मन कोरमँच
ग्रटु-ग्रटु फेरान हॉसिल न केँह।
जन्मन हुँज यितुँ-गछ म्वकुँलावुम,
याद पावुम अख बबुँ भगवान।।

येम्य जोन कीवल भगवान छुय पोज,
तस व्युत संसार मिथ्या छुय।
अख पजरुक ज्ञान मेति सनिरावुम,
याद पावुम अख बबुँ भगवान।।

"पूजा" चें पूजान सूँत्य-सूँत्य रोजतम,
सथ रछेंविथ वथ में हावतम।
अख चुय सखा म्योन, पजर चेनुनावुम,
याद पावुम अख बबुँ भगवान।।

पोशि वर्शुनुय

- जनक कौल

में कोताह काल गव चें प्रारान, सोत्योम गाश न्यत्रन चेंय छारान
बें चालान छस नें दूरयर चोनुय, यितो वूँयें चें फीरिथ घर म्योनुय
ओस क्याह ल्यूखमुत अजल-लॉनिस, चें डालतम अर्थे कर्म लॉनिस
फीर्य-फीर्य वॉचस आश्रम चोनुय, यितो वूँयें चें फीरिथ घर म्योनुय
प्राणन पनन्यन हार बनावहय अंतः कर्ण इखि कनि थावहय
अंदर-न्यबर वुछहॉ मोंख जोतवुनुय, यितो वूँयें....

अमीर तय गरीब छुय चेनिश बराबर, जॉरी चें थविमुँत्य दयायि हुन्द्य समंदर
छुम बकार 'बबें' म्यानि अनुग्रह चोनुय, यितो वूँयें..

योर यिन बापथ मे कूच कल छे रोजान चें छुख म्योन देंवख तें दोद बोजान
बें वन्दहेंय पनुन कबील क्रोनुय, यितो वूँयें....

सुलि चीर्य वातनस माफ कॅरिज्यम, विजि-विजि पादन तल वरिज्यम
काल सर्पव नाल वोलेमुत चोवापारेंय, यितो वूँयें....

चें निश छुनेँ काँह खालें नेरान, तवय आयसय बें लारान तें दोरान
दरदिल तें बान्धव काँह नें पनुनुय, यितो वूँयें....

हारमाल मातायि ओसिन जय-जयकार, यस निश युथ आव संतान शूबिदार
इन्द्राजें पानें ओय करनि पोशि वर्शुनुय, यितो वूँयें....

चानि दर्शन सँत्य दौंदय बलनम, चॉन्य अख नजर छम रूगन मरहम
आवलेनि कइतम छुख डख्यंदार, म्योनुय, यितो वूँयें....

चे बगॉर कुस बोजि म्योन्य वीलजार, गीर करेहस पापव यीतनय आर
'जनक' छस प्रारान मटि छुय म्योन बोरुय, यितो वूँयें....

भजन

- मोती लाल कौल "नाज़"

चौन्य लोलन कौरनस मौतये
नार गौन्डनम सौतये सौतये
क्याज़ि कौरथस यूत आरें कौतये
नार गौन्डनम सौतये सौतये।

चशमु छारान छारान थचिमो
मरूँ मा बे आरूँ यितमो,
ब्रोहं बु लारान छुख च़लान पौतये,
नार गौन्डनम सौतये सौतये।

कति छारथ वति छुस डौलमुत
पौन्य पानस निश छुस च़ौलमुत
बोश यूताह छुय खौतमुतये,
नार गौन्डनम सौतये सौतये।

क्षणु क्षणु चौन्य कल छ़लरावान
ताब तौहमुल सोरूय म्य रावान
येति आसख लारय तौतये
नार गौन्डनम सौतये सौतये।

चौन्य सुमरण रथि खारि वुमरन
सम दृष्टि पनुन्यन तुँ व्वपरन
कान्छन बस रूत तय ह्योतये
नार गौन्डनम सौतये सौतये।

प्रारान कर स्योद गछि आलव
रौटमुत छुस येतिक्क्यव ज़ालव
ग्वबि पानुँ छुस करतम लौतुये,
नार गौन्डनम सौतये सौतये।

कलि म्याने दितु त्युथ ह्यू बल
छ़लु रौस्तुय युथ गछु न्यरमल
"नाज़न" येति आछुर कौतये
नार गौन्डनम सौतये सौतये।

श्री गुरुकृपा

- प्राणनाथ कौल

दुख-सुख में, मान-अपमान में, हानि-लाभ में, हार-जीत में, अनुकूलता-प्रतिकूलता में प्रभु आश्रित मुस्कराते हैं। यही प्रेमी भक्त का लक्षण हैं।

वर्तमान परिस्थिति अचल, अटल नहीं रह सकती, विधाता का नियम है, परिवर्तन।

साधना क्षेत्र में सहनशीलता की शिला को इतना सख्त बना लो कि दुर्वचन रूपी तीखे बाणों की नोकें उसको स्पर्श करते ही मुड़ जाएं। साधना में भी किसी को पथ भ्रष्ट करने की कोशिश की जाती है, लेकिन भगवान गोपीनाथ जी ने कहा हैं कि प्रत्येक परिस्थिति में चट्टानवत अडोल रहो।

कठिनाइयों से साधक का मन निर्मल, वैराग्यवान होकर उज्ज्वल होता है। सद्गुरु खोज लेना, पहचान लेना, अपने आप में बहुत बड़ा सौभाग्य है। हमारे अंदर तीव्र

प्यास, मीठी-मधुर तड़पन और व्याकुलता होनी चाहिए। तीव्र आकांक्षा हो, अदभुत प्यास हो, जिज्ञासा होनी चाहिए दिशा निर्देशक को पाने की, इस में हमारी सच्ची तड़प तथा पारखी दृष्टि की आवश्यकता हैं।

श्री गुरुगीता में, पार्वती-शिव संवाद के अन्तर्गत महादेव कहते हैं- हे देवी! शिष्य का धन लूटने वाले बहुत गुरु मिलते हैं। परन्तु शिष्य को सच्चा ज्ञान देकर उसका संताप-हरण करने वाले गुरु बहुत दुर्लभ हैं। अतः सद्गुरु देवस्य भगवतः गोपीनाथस्य नामावली में वर्णित विश्वदर्शनज्ञापक! से हमारी आशा बनती है, हे समस्त विश्व के दर्शन शास्त्रों के सार का ज्ञान कराने वाले हे भगवान गोपीनाथ जी मुझे दया करो, (यही हमारा सहारा है)। गुरु कोई देह नहीं होता। वह नित्य, शाश्वत, अजर और अमर है। सच्चे अर्थ में जो शिष्य है तथा सद्गुरु की खोज में हैं, उन्हें विचार से सद्गुरु की खोज करनी चाहिए।

स्पष्ट रूप से श्री गुरुगीता में श्री गुरु को खोजने का उपाय बतलाया है:- भौरा शहद पाने की इच्छा से एक फूल से दूसरे फूल को जाता है। ज्ञान संचित करने के लिए शिष्य इसी प्रकार कई गुरुओं के पास जाता रहे, जब तक कि उसे अपनी रूचि के अनुसार गुरु की प्राप्ति न हो जाए।

सद्गुरु को तन के रूप में मत खोजना, ज्ञान के रूप में खोजना। हमारा अंतर श्री गुरु से जुड़ा रहना चाहिए। जीवन जीने के लिए सम्पर्क तो करना ही पड़ेगा, हमें भगवान गोपीनाथ जी के सिद्धांत स्यज़र, श्वज़र (पवित्रता) तथा पज़र (सच्चाई) को अपने मन तथा रंगों में उतारना है। पुत्र, स्त्री, धन-संपत्ति तो एक पापी के घर में भी हो सकती है, परन्तु श्री गुरु कृपा बड़े सौभाग्य से तथा ईश्वर अनुग्रह से ही सम्भव होती है। भगवान जी संसार के प्राणियों की शुभ कामनाओं को संपूर्ण करने के लिए अनेक प्रकार के रूपों की धारण करते हैं।

हमें चाहिए श्री भगवान जी के भक्तों से प्यार करे। अगर कोई दुष्ट यहां किसी परिवार के भक्त के रास्ते में कांटे बोने की कोशिश करें उसकी साधना में रोड़े अटकाये तो अन्ततः ऐसा मनुष्य श्री गुरु कृपा से वंचित रहता है।

इसी तरह निष्कपट प्रेमी जो दूसरे भक्तों के उत्साह को बढ़ाये उन्हें साधना में प्रोत्साहित करे तो वह श्री भगवान की कृपा पात्र का सौभाग्य प्राप्त करता है।

कहा गया है कि भक्त के बस में हैं भगवान अर्थात् भक्त अपने प्रेम से श्री गुरु के समीप हो जाता है।

गुरु-शिष्य सम्बन्ध अतीव नाजुक, पवित्र तथा आनन्ददायक हैं साधना में करनी तथा कथनी का अन्तर घातक सिद्ध होता है। झूठ बोलने वाले परिवार को हानि पहुंचाते हैं और अपने जीवन को निष्फल कर देते हैं।

“पीतार्त लोक दुःखौघ” अर्थात् भगवान गोपीनाथ जी समस्त पीड़ित जनता के दुःखों के प्रवाह का पान कर ऐसे लोगों का कल्याण करते हैं। अगर दुःखों का कारण परिवार का सदस्य हो तो ऐसा होना बड़ा अनर्थ तथा दुर्भाग्य है। जिससे श्री गुरु महाराज स्वयं ही हमारे दुःखों के भागी बनते हैं। ऐसा अन्याय न हो हमे प्रयत्नशील रहना चाहिए।

श्री गुरुमहाराज हमें फूल जैसे सुन्दर तथा शोभायमान देखना चाहते हैं। लेकिन अगर कोई पाखन्डी श्री गुरु परिवार में भी अपने दुराचार से परिवार को दूषित करने का दुःसाहस करे तो परमात्मा अवश्य ही ऐसे मनुष्य को दण्डित करता है और श्री गुरु उस पर क्रोधित होते हैं।

श्री गुरु परिवार में ब्रह्म यज्ञ की परिभाषा है- अहं की आहोती तथा दूसरों के लिए उपकार।

जीवन भर सीखने की जरूरत हैं, सावधानी से सीखो, सत्य पर दृढ़ आस्था रखो, अगर यह देखने में कड़वा भी लगे।

अपने श्री गुरु परिवार में किसी को चुनौती देना आप के अहं की पराकाष्ठा है यह दिखा रहा है कि आप को अपने अहंकार के बोझ के तले दबने का पल नजदीक आ रहा है और दुःखों का आवाहन करता है।

भगवान गोपीनाथ जी श्रीगीता के उपासक होने के नाते “योगः कर्मसु कौशलम्” के साक्षात स्वरूप थे और सोऽहं तत्त्व का ज्ञान प्रदान करने वाले हैं।

वे अपने भक्त के कांटे को स्वयं चबाकर, उससे लाभान्वित करते हैं। ताकि वह भक्त इस दुःख में दुबारा कभी न फंसे।

श्री गुरु पूर्णिमा पर ‘श्री गुरु’ अपने शिष्य के लेखे झोखे पर दृष्टि डालते हैं और अगर शिष्य की गत वर्ष सकारात्मक उपलब्धि हो तो श्री गुरु उन्हें दृष्टिपात का आनन्द देते हैं।

श्री गुरु मूलाधार है वे अपने फूल रूपी शिष्य को संवारने में हमेशा लगते हैं और निखरते देख कर अति आनन्दित होते हैं। वे कभी भी अपने शिष्य की परीक्षा नहीं लेते लेकिन सच्चा शिष्य होना अतीव कठिन है, तथा सद्गुरु की प्राप्ति बड़े सौभाग्य से होती है।

श्री भगवान जी ने हमें सचेत किया है कि अन्तः वह स्वयं ही सब कुछ करने की क्षमता रखते हैं लेकिन हमें सकारात्मक दृष्टिकोण रखकर सत शिष्य होने का सौभाग्य प्राप्त होगा। नामावली में कहा गया है कि भगवान गोपीनाथ जी सारे प्राणियों के अन्तस्तल में विराजमान होने पर भी बड़ी कठिनता से समझे जाने वाले हैं।

بھگوان گوپی ناتھ جی پر ڈاکٹر پریمی رومانی کی کتاب کی رسم رونمائی

بھگوان جی کی تعلیمات پر اردو میں پہلی کتاب

تحقیقات کی سرانہا کرنے کے علاوہ انہوں نے ڈاکٹر پریمی رومانی کی اردو زبان اور ادب کے تین خدمات پر بھی روشنی ڈالی۔ اسے خطاب میں کرنل (ریٹائرڈ) زربانی نے بھگوان گوپی ناتھ جی پریمی، پچھل اور ریسرچ فاؤنڈیشن کی خدمات پر روشنی ڈالی۔ انہوں نے کہا کہ فاؤنڈیشن نے بھگوان گوپی ناتھ جی کی مختلف تعلیمات پر انگریزی اور ہندی میں بہت سی کتابیں شائع کی ہیں جبکہ اردو میں بھگوان جی کی تعلیمات پر کتاب شائع کرنے کی فاؤنڈیشن کی ایک دیرینہ خواہش تھی۔ انہوں نے مصنف کی طرف سے اس قسم کی کتاب لکھنے کی کاوشوں کی بھی سرانہا کی۔ جسٹس (ریٹائرڈ) بی ایل بھٹ نے ڈاکٹر پریمی رومانی کی خدمات کی سرانہا کرتے ہوئے کہا کہ اگر آپ بھگوان گوپی ناتھ جی کو جاننا چاہتے ہیں تو آپ کو پہلے خود کو جاننا ہوگا۔ انہوں نے کہا کہ شرمید بھگوت گیتا کے 700 شلوکوں میں سے کوئی بھی ایک شلوک روحانیت کو حاصل کرنے کے لئے رہنما اصول بن سکتا ہے۔ انہوں نے لوگوں پر زور دیا کہ وہ باقاعدہ طور سے یوگا کریں۔ پروگرام کا آغاز گورو وندنا کی جانب سے ہوا جو کہ راجیش کھر نے پیش کیا۔ جبکہ ڈاکٹر روشن صراف اور پریم ناتھ شاد نے بھگوان جی پر اپنی نظمیں پڑھیں۔ مسٹر پران ناتھ کول نے فاؤنڈیشن کی جانب سے ڈاکٹر رومانی کو ایک مومنٹو پیش کیا۔ جبکہ شکریہ کی تحریک ڈاکٹر بی ایل پنڈت ایڈیٹر پرکاش نے پیش کی جبکہ تقریب کی نظامت کے فرائض پیارے ہتاش نے انجام دیے۔

جوں 11 ستمبر بھگوان گوپی ناتھ جی کی تعلیمات پر لکھی گئی ڈاکٹر پریمی رومانی کی کتاب ”بھگوان گوپی ناتھ جی عقائد و افکار گزشتہ روز یہاں کشمیری پنڈت سچا میں جسٹس (ریٹائرڈ) بی ایل بھٹ نے ایک سادہ مگر پر وقار تقریب میں ریلیز کی۔ بھگوان جی پر اردو میں لکھی گئی یہ پہلی کتاب ہے۔ اس سلسلے میں تقریب کا اہتمام بگت گوزد بھگوان گوپی ناتھ جی چیر پیبل، پچھل اور ریسرچ فاؤنڈیشن نئی دہلی کی جانب سے کیا گیا تھا۔ اس موقع پر جسٹس (ریٹائرڈ) موصوف کے علاوہ کرنل (ریٹائرڈ) ایم کے زربانی، صدر فاؤنڈیشن، ڈاکٹر پریمی رومانی، ڈاکٹر بی ایل پنڈت، اور پران ناتھ کول و کے پی سچا چیف بی این کھوسا موجود تھے۔ کتاب پر مقالات پی این کول ساک اور جگر ناتھ ساگر نے پڑھے جبکہ ریسرچ کارڈ لپیپ شرما نے ڈاکٹر پریمی رومانی کی تحقیقات پر ایک پیپر پڑھا۔ کتاب اور ان کی



Photographs of Book Release Function dated Sept. 10, 2006



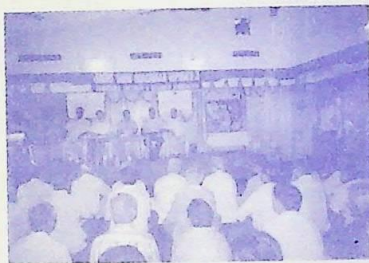
Welcome address



Lighting of the Lamp



Presentation of the Memento



Audience



Audience



Presentation of the Memento



Audience



Author speaks



Office bearers and devotees

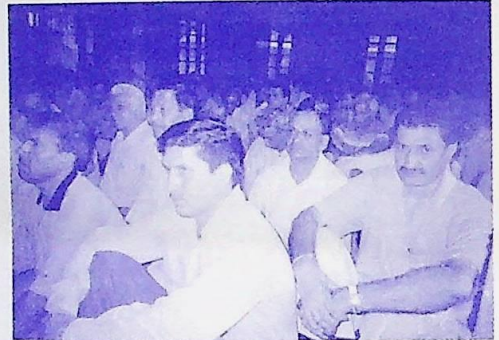
List of the Life Members of the Foundation (Contd)

- | | |
|--|---|
| 316. Sh. Vinay Bhat, Faridabad | 317. Smt. Chooni Kaul, Vaishali |
| 318. Sh. Virendar Kak, New Palam Vihar | 319. Sh. T.N. Khazanchi, Sukh Dev Vihar |
| 320. Sh. A.K. Kaul, Hyderabad | 321. Mrs Veena Sen, Vasant Kunj |
| 322. Smt. Ragini Kaul, Paschim Vihar | |

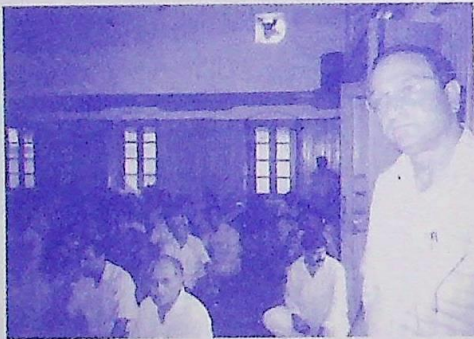
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Puja "Sthal"



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